THE NURSERY CHILD IN THE CHURCH SCHOOL

ANNA · FREELOVE · BETTS

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A CORNER IN THE NURSERY SCHOOL

The Abingdon Religious Education Texts
John W. Langdale, General Editor
GEORGE HERBERT BETTS, Associate Editor

The Nursery Child in the Church School

BY
ANNA FREELOVE BETTS

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To

THE THREE-YEAR-OLD CHILDREN WHO
THROUGH SEVERAL YEARS HAVE SHARED
WITH ME THEIR SUNDAY MORNINGS.

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THE AUTHOR'S PREFACE

WITHIN the last decade the center of educational emphasis has shifted in the direction of the preschool child. Kindergarten and nursery-age children are now regularly a part of the enrollment and laboratory material at Columbia, Yale, Iowa, and other universities. Educators have come to see that behavior patterns shaped in the first few years are the lasting foundations of character and personality. Nursery schools are gradually spreading throughout the country.

Churches are organizing and equipping nursery departments for children from two and a half to four years of age. This is well, for the spiritual growth should normally keep pace with other phases of development.

This book is offered in the belief that the religious nature may develop naturally and beautifully through proper environment and contacts, through the impressions from suitable stories, songs, and prayers, and through activities suitable to the age. It is worth while for even the little child to come to the church, but the church must be ready and equipped to receive him as a little child.

Although Bible stories are used, some may feel that the materials place too little emphasis on the Bible. Experience has convinced nursery-school teachers that few Bible stories are suitable for children of three or four years. These belong to a somewhat later stage. The little child's first impressions of God should come from God's presence in the world about and in the common experiences (food, care, sunshine) of everyday life.

God the *giver* is a God that even the very young child can understand. For example, the little one finds his cup

of milk delicious and satisfying—God gives it from the friendly cow. Let us thank God for the milk and for the friendly cow that gives us the milk. Thus is the God-consciousness stirred and the beginnings of religion brought into the daily life. All the materials of this book seek to develop in the heart of the little child a sense of God's nearness and beneficence, and to cultivate a feeling of love and reverence toward him.

There are now many thousands of children under proper kindergarten age in our church schools. For these, comparatively little has as yet been done by our curriculum committees and church publishing societies. Materials and methods adapted to the child of four to six years will not fit the child of three. A year or two at this stage makes much more difference than several years later in childhood. The materials constituting Part III of this book have been fully tested with several classes of children, and are therefore well proved for children of about three years in the church or week-day nursery school.

Probably the quantity of matter offered is greater than can be used in any single school in the time available. This is in order to allow selection to suit special needs. No teacher will, of course, feel bound to use all stories, songs, prayer or activities given, nor to follow in all cases the exact sequence of the text. The requirements of each particular group are to decide.

To accompany the text is a set of pictures of good size, from which the stories are to be told. In all cases the picture should be before the class while the teacher is telling the story. The pictures are also in the text for the convenience of the teacher in preparing for the lesson.

Through the courtesy of the publishers a number of picture-stories about Jesus are taken from *The Mother-Teacher of Religion,* by the same author. It is believed

that the old classic picture which is simple in detail gives a portrayal of the humanness of the Master easily understood by the little child.

THE NURSERY CHILD IN THE CHURCH SCHOOL goes forth with the earnest hope that in using it the teacher may see more clearly the possibility of building religious impressions into the characters of little children.

The Mother-Teacher of Religion was written as a guide for the mother, teaching the nursery child in the home. It may be considered as a companion book for THE NURSERY CHILD IN THE CHURCH SCHOOL.

Evanston, Illinois.

PART I
PURPOSE, PLANS, AND PERSONNEL

CHAPTER I

TRENDS IN NURSERY SCHOOL EDUCATION

The church with its expanding program is reaching out for the babies. Back a generation or so it was quite an innovation when the church school organized a "Primary Department." Soon after that provision was made for kindergartners. Now progressive churches are adding nursery classes for children in their third and fourth years. Some account of the rise of the nursery school in general education will be of interest, for at this point, as at many others, the church school has learned from other educational agencies.

At the present time there exist in the United States under various managements outside the churches probably between seventy-five and one hundred nursery schools, and this number is steadily increasing.

This movement, one of the most interesting in modern education, had its rise in a realization of the importance the earliest years have on the outcome of life. John Fisk, with his *The Meaning of Infancy*, started the scientific ball rolling. Then came G. Stanley Hall with a lifetime of emphasis on childhood. More recently child clinics of various sorts have sprung up over the country, some connected with universities, others under philanthropic or independent management. Says G. M. Whipple:[1]

Now, however, there has arisen a new and different conception of the educational significance of the first half dozen years of life. Infancy and early childhood are held to be of fundamental and far-reaching importance for the entire development of the individual—of importance, that is to say, not only with respect to

[1] Page IX, Editor's Preface. *Twenty-Eighth Year Book* of the National Society for the Study of Education, p. 9 (1929). The Public School Publishing Company, Bloomington, Illinois.

his physique, his physical well-being, but even more with respect to his mental well-being, his temperamental and emotional outlook upon life. Adults, and particularly parents, are held responsible, therefore, to an extent and in ways not before deemed possible, for the future success of the child, and these success-conditioning factors are held to be peculiarly operative during the preschool years.

Not until about a decade ago did this new conviction of the importance of early childhood crystallize into definite plans for systematic education of nursery children. In the fall of 1919 Miss Harriet Johnson, working under the direction of *The Bureau of Educational Experiment* in New York City, set up one of the first nursery schools in this country. By 1924 the number had increased to twenty-eight schools in eleven States. Four years later the list had grown to eighty-five schools located in twenty-four States and the District of Columbia.

Differing from the Day Nurseries in England, which were primarily philanthropic efforts to provide for the care of babies whose mothers were out at work, the nursery school in the United States has from the first been educational in its objectives. For this reason it has been able to call to its service highly trained workers and not a few scientists of first rank.

There is, of course, no possibility of selecting any one person or organization to credit with originating any such movement as the nursery school. Many individuals and agencies have been concerned in its development, and many more will be in the years next ahead. Mention might be made of the influence of *The Child Study Association of America*, which has stressed the needs of early childhood. The *Kindergarten Schools* have taken a fundamental part in promoting nursery-school education. The *United States Government*, through its Bulletins, has emphasized the care,

feeding, and education of young children. *The American Child Health Association* and *The National Committee for Mental Hygiene* have done their part. Yale University with its *Guidance Nursery;* Teachers College, Columbia University, with its *Institute of Child Welfare Research* and its kindergarten department under the direction of Professor Patty Smith Hill; the preschool laboratories of the Iowa University *Child Welfare Research Station*—these are leading examples of contributions being made by the universities. Certainly, not least of the influences back of nursery-school education is the increasing interest being taken by the parents themselves in the training of the very little child. And this is of first importance, for certainly home education and school education should go hand in hand.

Not everyone is yet convinced that nursery schools are necessary or desirable. One objector says, "It seems to me that more and more the school is encroaching on the home." The nursery-school educator answers: "We seek only to supplement the home, not relieve it of responsibility. This we could not do if we would. We have the child but four or five hours a day, the home has him nineteen or twenty."

Another objector asserts: "Surely, the child does not need to be *educated* at this tender age. All he needs is to be let alone to develop as nature intended." The educator answers that if "let alone," the child often finds nature and his environment too much for him. He forms wrong physical, mental and behavior habits; he fails to develop the qualities of disposition and personality his parents would desire; his health and happiness sometimes suffer from unnecessary tension and strain that the school can help remove. And, through the work of the school, the parents themselves may learn how better to do their part

by their child in providing correct food and clothing, hygienic surroundings, better adjustment in oversight and control in the home.

The nursery school can sincerely say that its greatest purpose is to co-operate with the home, recognizing that the home must remain the central influence in the child's life. It can help the home in building for its little ones healthy bodies, desirable qualities of mind and disposition, better behavior, and therefore stronger characters.

On the health side, the nursery school has had a most telling influence. Medical opinion is unanimous in saying that a large proportion of physical defects noted in children attending the public school could have been prevented if there had been medical attention during preschool age.

A typical program of one day's activities in the nursery school will be of interest. This includes physical and mental inspection, group and individual activity, mealtime, sleep-period, training by experienced teachers in outdoor and indoor play, attention by a specialist to any defect or trouble discovered. In detail the program would run somewhat as follows:

Arrival—Hanging up wraps (child encouraged to do as much as possible).
Medical inspection by nurse.
A drink of water.
Toilet preparation.
Rinsing of hands, using own towel.
Free play in playroom.
Cod liver oil and fruit juice.
Play out of doors if weather permits.
Removal of wraps.
Washing of hands.
Dinner preparation, child helping in setting table, or,
Putting away playthings.

Dinner.

Nap—Preparation for sleeping, removing outer clothes and shoes, if child stays in the afternoon.

Dressing, child encouraged to help himself in dressing and lacing of shoes.

Milk and crackers.

Going home.

While the children are following some such program, a staff of workers, consisting of a doctor, a nurse, a psychologist, a psychiatrist, a nutrition specialist, is studying these children individually in order that better health standards and good mental habits may be established for all children of nursery age.

Professor Patty Smith Hill describes seven types of mothers who need the help of the nursery school.[1] Summarized, the statement is as follows:

First, the woman who goes out of the home to work needs help in caring for her children. Oftentimes an older child of school age has to stay at home to look after the younger ones.

Second, the woman who stays at home but brings in work.

Third, the mother who has part-time employment outside the home, perhaps adding to the economic independence of the family by two or three hours in a restaurant, or clerking during the busy time of the day.

Fourth, the mother who stays at home all day caring for one or more children, and has to be on the job twenty-four hours at a stretch every day in the week. This woman does all her own work, being unable to hire help. One father comments, "It seems to me Billy is much worse on Sunday when I'm home all day."

Fifth, the large number of highly intelligent, well-educated women the salaries of whose husbands do not permit the

[1] In *Intelligent Parenthood*, pp. 93-97 (1926).

keeping of a nursemaid; but who have not been trained in the care of children and still want their children to have the best opportunity possible.

Sixth, the woman who is efficient and capable and is either unwilling to marry or, if married, unwilling to have children because she does not wish to forego a professional career to give all her time to her children.

Seventh, the woman of luxury who turns her children over to nursemaids who are not trained in the proper care and upbringing of children.

Most if not all of the fundamental reasons that have led to the founding of the nursery school as a part of general education will hold for it as a part of religious education. Doctor Jacks tells us that religion and education are not two things, but one thing—"two things that must move together and move in the same direction if they are to move to good ends."

The church nursery school can help the child, help the mother, help the home, help the church.

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1. *Twenty-Eighth Year Book* of the National Society for the Study of Education, Chapter VIII, "Nursery Schools." Public School Publishing Company, Bloomington, Illinois. 1929. The entire *Year Book* is devoted to parental and preschool education.
2. Harriet M. Johnson, *Children in the Nursery School*, John Day Company, New York City, New York. 1928.
3. Grace Owen, *Nursery School Education*, E. P. Dutton & Company, New York City, New York. 1923.
4. Elizabeth Cleveland, *Training the Toddler*, J. B. Lippincott Company, Philadelphia, Pennsylvania. 1925.
5. Patty Smith Hill, "The Nursery School and the Present Social Order," in *Intelligent Parenthood*, University of Chicago Press, Chicago, Illinois. 1926.

CHAPTER II

MAKING CONTACT BETWEEN THE CHURCH AND THE CHILD

THE first contact between the child and the church (though the child knows nothing of it as yet) is through the Cradle Roll. It is the business of this department of the church school to know of the birth of all children within the constituency of the church. When a baby is born announcement is made through the church Bulletin, flowers may be sent, a note of congratulation written. A membership card with the child's name is filled out and placed on record in the files of the church office and an attractive certificate of membership in the Cradle Roll is made in the name of the child and sent to the home.

A NURSERY SCHOOL PROSPECT

In nothing are the parents more interested than in the welfare of this new being who has come to them, and such attention while their hearts are still warm over its arrival will meet with cordial appreciation. From the day

when the child's Cradle Roll membership card is filed until the end of his life the church school should keep a progressive record of his relation to the school. If he removes from the territory of the church, the proper record should be made and a transfer furnished to the church of his new membership.

While the child is in the Cradle Roll his birthdays should be remembered with a card, a picture, a toy or whatever seems appropriate. What better investment of a few dollars can a church make than in showing young children that the church is interested in them and ready to serve? Some churches present to the parents of each young child some helpful book dealing with the religious nature and problems of childhood. The Cradle Roll Department can help arrange for the baptism of its children, show its sympathy in times of illness, relieve cases of destitution, provide for a yearly Cradle Roll party, thus not only doing many acts of helpfulness, but at the same time preparing for the day when the children shall be brought directly under the instruction of the church.

When the child has reached the age of thirty-five to thirty-six months he should enter the Nursery Department of the church school and thereafter be a regular attendant. Even if there were no other reason than caring for the babies in order that their mothers may attend church, it would be worth while, as was said before, to provide a properly furnished nursery room in every church whose size will warrant it. But it is not merely to receive physical care and relieve the mother that the child of three years should have contacts with the church school.

It is about at this age that permanent memory begins, and it is worth while to have some of the earliest memories associated with the church. At no time in the life are impressions more readily received or more indelibly retained

than in these first years. Definite (though, of course, informal) religious instruction can therefore begin in the nursery class. Little stories, songs, prayers, conversation, pictures—these if carefully planned and made suitable to the child-mind can be made to create and develop a realization of God and a sense of his presence and beneficence.

Let us suppose, then, that the child has reached the age of approximately three years as shown by his birth-card in the church-school records. The superintendent of the Nursery Department is informed through the church office that one Billy Dalrymple is now eligible for membership in the nursery class. Follows a call or a note to the parents inviting them to bring Billy on a given Sunday. Usually this will insure Billy's appearance if his parents are church people. If not, more cultivation may be required. But Billy should now be the objective of the Nursery Department, and he should not be given up, but should be secured and served.

The nursery group will be a bit strange to Billy on his first arrival, and he should probably be brought in on the first day by one or both of his parents, who may remain for a while until Billy has time to become accustomed to the new surroundings. If perchance the child could attend the nursery class party held at the church some time before his entrance into the class, he would have a good time and be ready to return. Parents can help by talking to the child in advance about the new class to which he is to go. Usually this will start up much talking and asking of questions on the part of the child and when the day comes he is fully ready for the venture.

On Billy's arrival the teacher greets him with a smile and cheerful words spoken in a pleasant voice. He may remember that she too was at the party, and perhaps that she called at his home and that he liked her. Wraps are

quickly removed and placed on proper hooks, Billy is given his own little chair chosen for his size, or some toys, or he is brought into the activities of the other children. And before Billy knows it he is at home in the nursery class and his connection with the church has begun.

Even where the church has a cumulative record system

NURSERY CLASS RECORD CARD

Name of child .....

Date of entrance .....

Address .....

Phone .....

Date of birth: Month ..... Year .....

Baptized? .....

Father's name .....

Church affiliation .....

Mother's name .....

Church affiliation .....

Remarks .....

.....

Name of superintendent or teacher in charge ....

.....

comparable with that of the public school, which follows the child from the Cradle Roll on through the various departments, it is well for the nursery class to have its own record for each child. Therefore, before the parent, on bringing the child for the first time, has left the room a card similar to the form above should be filled out. This card may be made in duplicate, one copy going to the church office, the other remaining with the superintendent of the Nursery Department, who should make notes on the card as she becomes acquainted with and studies the child.

While this is not the place to discuss church-school finances it may be remarked that the young child cannot make proper contact with the church without some money being spent on him. The Nursery Department should share liberally in an adequate budget. For older pupils, sufficient lesson materials, a few reference books and the like may serve the purpose. The young child cannot use printed materials. He must have toys, playthings, pictures, sand box, and such things. These cost more money than textbooks for the same number of older pupils, but the children are worth the cost, and this is the last place in the world for the church to economize. And may we venture to remind the church that it has been spending money more freely by far on the adult needs of its constituency than on its young children?

CHAPTER III

THE NURSERY SCHOOL OF THE CHURCH

"Think not that he is all too young to teach;
His little heart will like a magnet reach
And touch the truth for which you find no speech."
—*Froebel.*

In the preceding chapter it was shown that educators look upon the earliest years as the most critical in the building of a life. Let us now seek to apply this principle somewhat concretely to the responsibility of the church for the little child.

For many years the church has called its four- and five-year-old children "Beginners." It has started its official lesson courses at this age, ignoring the fact that four years have already been lived: four strategic, habit-forming, attitude-developing years. The child of four is not a "beginner" in living, in religion, nor often in church-school attendance. He has "been" in all these lines and has either been piling up valuable impressions or losing opportunities, as the case may be.

Nor does a "Cradle Roll" consisting merely of the names of children under kindergarten age answer the purpose. It is reasonably easy to keep a roll of the babies as they are born to the constituency of the church, to baptize them at the proper time, to remember their birthdays with a card or a little gift. This is all good enough so far as it goes, but it is begging the question. The church that serves its littlest ones only to this extent hardly deserves their loyalty and support when they have grown older and more useful.

Four sufficient reasons at least there are, why all churches whose constituency can at one time muster as many as five or six children from thirty to forty-eight months of age should maintain a well-planned Nursery Department in its church school:

(1) For their religious development and spiritual growth practically all children of these ages need the contacts, the impressions, and the instruction that the church ought to be able to give them.

(2) Mothers of these children need relief on Sunday mornings from their care so that they may be free to attend the services of the church. Assuming that these services are the spiritual tonic they are meant to be, who needs their help more than the mother commissioned by nature and our economic organization with most of the responsibility for the immediate oversight of the family?

(3) The church needs the better-grounded Christian lives, the stronger characters, the finer devotion and the more vivid spiritual equipment that can result from a proper program of continuous oversight and instruction of young lives from the earliest years on to adulthood. One of the chief concerns of the church at present is the precarious hold it has on its constituency. What wonder when its policy in the past has been built so largely on reclaiming instead of conserving its own.

(4) Assuming that religion has the power to help in the shaping of conduct and character which we have claimed for it, society needs the better ideals, the sounder morals, the more acceptable citizenship that may come from keeping religious motives foremost in the life from early childhood.

Let us assume, then, that the church recognizes its debt and its opportunity in connection with these little ones. Let us assume that the church agrees that it should pro-

vide a Nursery Department as a part of its church school. At this point great caution is needed. These babies must not be brought into unsuitable surroundings, be given an unsuitable program, be under unsympathetic or unskilled oversight and instruction. Just as the little child learns with amazing speed his world about him, so he can take on injury or harm faster at this age than later. The church that cannot or will not go all the way to guard and protect the young children while they are in its care would far better let them alone.

The babies must be safeguarded from the danger of overstimulation. They live circumscribed little lives as a rule. They are not used to crowds. They play largely alone or with one or two brothers or sisters. To bring them into a large group of children—even children under competent adult leadership—subjects them to a stimulation which is unwise. For this reason the nursery group should be small, and each group in a separate room. We should not allow more than fifteen nursery babies in one group, and it would be better if we limited it to ten. These children are individualists and they need individual attention. The freer their lives can be kept from confusion and bewilderment the quicker they learn, the faster they grow.

Some churches have a policy of allowing the nursery-class room to be lined with interested adult spectators during the hour. Clear it. Grown-ups are more confusing than an equal number of babies, and many times their reactions to the things the babies do and say are so unwise that the whole desired result is likely to be nullified.

There is a natural timidity and "fear of the unknown and the untried" among three-year-olds. They have not as yet investigated many new places. Strange places are still somewhat appalling to many. We should safeguard the child against this strangeness. How? Make the room a

homey, friendly place. Put in it familiar, homey things so that when the eye sights them the strangeness disappears. If the children are happily busy about their own affairs, the baby soon finds his place with some playthings and is busy with them. But if he has to come into a place with all eyes on him—well, think of some strange experiences of your own. It's no wonder the new nursery child sometimes cries for mother. Many times by forcing young children into a strange environment we are positively cruel to our little ones without meaning to be.

Visiting in a Nursery Department one morning, the babies were found seated around the table. It was hot in the room, but the babies sat with both hats and coats on. The leader took her place at the end of the table. For ten minutes they sat—for twelve, fifteen, twenty. Finally one little girl pushed back her chair and got up. "Sit down, Edith," said the leader, quietly. Edith stretched both arms over her head. "Sit down, Edith," said the leader, sternly. Edith raised on tiptoe and, stretching and yawning, cried out, "Oh, teacher, I just got to stand up!"

Her tortured nerves were at the bursting point with inactivity. Our church-school nursery class must be safeguarded from repression. Provide room for activity, twenty-five square feet for each baby, away from other classes and other departments. Let the children have free use of this room, doing the things that interest them most. Have the materials at hand with which they can play—dolls, carriages, dishes, blocks, peg boards, balls, etc. Otherwise nerve strain and unhappiness will result. The child will suffer and consequently will not like the church.

We are told that children of this age are more subject to contagious disease than in any other period of life. If this be true, then the church must safeguard their health as

they come to our nursery classes. Properly regulated heat and good ventilation are, of course, essential. They are especially necessary for this younger age-group because, relatively, an infant consumes four or five times as much oxygen as an adult and there is a correspondingly large amount of carbon dioxide thrown off. Air shut in the room since last Sunday is unfit for children to breathe.

Sunshine is death to germs. So the room needs to be flooded with sunlight. There is no place here for stained glass or dingy windows. To further safeguard the babies, provide, if possible, a nurse who will make an examination of the children each morning as they come. In some States this is a requirement in the public day nurseries.

One of the most desirable outcomes is helping these young children to learn to live together. That is a slow process. It must be a matter of growth. They are happy in being with a small group and this happiness in being together will soon lead them into doing things together. In this play time together there is opportunity for the leader, by example and by more direct guidance, to help the baby develop Christian attitudes and habits.

For example, here are toys to share, and (from actual observation) as three-year old Robert gives up some of the nicest ones to the little girl who wants to build a house with a bathroom while he builds a garage, he is experiencing the joy of sharing with another. Here are a paint box and fascinating brushes and on the wall are strips of paper inviting little hands to come. A group form around the paint box. Five little folks want to paint. As each patiently waits his turn he is learning one of the hard lessons of life.

Music is heard. It is a beautiful lullaby. The babies listen. The leader tells the sandman story. Some dolls are put to bed. The lullaby is played again. Little heads

droop. Little bodies stretch out to rest. They are learning to interpret and to appreciate the beautiful. So with pictures.

In a simple, beautiful room of the church these little ones are surrounded with an atmosphere of love, tenderness, sympathy, understanding, freedom. They are wonderfully susceptible to it. In this atmosphere they hear the name of God the Father. They begin to associate him with this happiness, this goodness, this beauty. A concept of God is forming, one they won't have to unlearn. An attitude toward the church is developing, one that will bear fruit in later years.

It is mid-morning. Babies are hungry and lunch is served. Again they wait their turn, courteously, patiently. They bow their heads and have their grace, thanking the good God for his gifts.

Then, when it's time to leave this joyous place, there are toys to put away, their own and others. There are papers to pick up. There are books to put on the shelf, and each baby is carrying out his little task and helping his mates. In such environment and through such impressions and activities the child-Christian is developing.

NOTE.—Two instructive pamphlets on nursery work are available: (1) "A Program of Work for the Nursery Department," prepared by Miss Mildred O. Moody. (2) "The Nursery Class in the Church School." These may be obtained from The Board of Education, Department of Children's Work, 740 Rush Street, Chicago, Illinois.

Ray, Evanston, Ill.

WE THANK THE LOVING FATHER

CHAPTER IV

WHAT SHOULD THE NURSERY SCHOOL DO FOR ITS CHILDREN?

After the nursery class gets its members what should it do for them? What training should it seek to give, what impressions should it seek to make on these little lives? How may the nursery-class teacher know whether right results are following from her efforts?

Let us begin by admitting that there are no final measures for the success of any type of school or instruction, whether public school or church. There are, however, certain objectives which common sense, educational theory, and practical experience have proved to be of value. These we can use as measures of our success with confidence that we shall not go far astray if we apply them honestly and fairly to our work in the nursery school.

At this point let us repeat that all the objectives of the nursery school are shared with the home and cannot be carried out successfully except with the home's co-operation. Here, then, are some of the things we may do for the child in our class:

(1) *Cultivate in him a consciousness of the kindly presence of God as a loving Father and Friend.* This is done by means of talks, stories, songs, and prayers. Especially is the realization of God increased by leading the child to feel and express gratitude for gifts and for care and safe-keeping.

The talk in the class had been about God, the loving Father who gives us everything; the children were responding, telling of the things that God had given them. One

said God had given him his baby sister, another his pet rabbit. Marjorie said God had given her her curls. It is possible in some such natural way for the child to learn that the things they prize come from God.

(2) *Acquaint the child with the thought of Jesus as the gift of God;* first as a little child, later as a boy growing up in his home, finally as friend and helper of us all, showing us what God is like.

Of special appeal is the thought that Jesus loves little children, and this is a fruitful theme about which talks and stories are given. Often from the children comes the spontaneous request, "Let us sing, 'Jesus Loves Me' "; an old classic used by many mothers in the home.

(3) *Furnish group situations and activities by means of which the child may learn to adjust himself to others.* When this socializing takes place in the church, with emphasis on the thought of God, with stories, songs, and prayers of religious tone, the motives that govern the child's acts where they touch others will of necessity take on association with the church, God, and religion. Thus are the foundations for Christianized conduct being unconsciously laid. Says Harriet M. Johnson:[1]

> The experience in playing and living with other children is one of the most valuable we can give him . . . and the teacher must see that the relationship which develops serves the need of the child's age and the state of maturity to which he has arrived.

The nursery class helps the timid child to overcome his shyness. He learns that the teacher and the other children are kind. He may choose at first to play by himself, but here is the opportunity to play with others, and the appeal cannot long be resisted. So voluntarily he joins the group one day and thereby takes a long step forward in his development.

[1] *Children in the Nursery School*, p. 98. The John Day Company.

(4) *As a special application of the preceding objective, help break up or prevent wrong habits that are forming and establish right ones.* In the home the little child is often the center of interest and attention. Already by nature an individualist, he is here "living in a world of Olympians, but as the ruler." What wonder that he becomes the victim of certain "fixations"?

In the nursery school there are others with just the same rights that he has. One day a favorite toy is desired. Now, at home when a toy is desired there it is with no one else to claim it. But here another child wants that same toy and wants it now. "Tommy had it first," quietly says the teacher. This is new doctrine to James, but he learns to await his turn; self-control, patience are developing.

Lawrence came to the nursery school from the care of a maiden aunt who, taking the place of the mother busy in a career, and fearing she might fail in her duty toward the boy, had followed his every footstep until Lawrence felt helpless without her. Lawrence had to be taught self-reliance, self-helping and group co-operation in the nursery school. Without it he was in danger of becoming abnormally deficient in initiative and independence. Likewise Carol, whose nurse brought him and proceeded to sit beside him and tell him exactly what to do so he might carry out the activities of the other children. Nurse had to be banished and Carol had to be rescued from harm being done his personality by well-meant but unwise kindness.

(5) *Teach young children the spirit and method of helpfulness.* At first it is a question only of fitting into the group without too much shyness or of self assertion, or of simply not knowing how to be with other children. Soon, however, the nursery class gets beyond this stage and is ready for helpful co-operation. Soon it is not enough

merely to refrain from imposing on another child; the other child needs help and it is our privilege to help him. There are common tasks to be done and who will help to do them?

In Joey's home there were a number of servants; the lad had had everything done for him. Miss Bell had asked at the end of the play period who would help put away the play things. Joey had answered two different days in sullen tones, "I won't." Miss Bell had said but little in comment and yet she let him know that she was disappointed in him. Later in the morning, seeing the unusually neat work which Joey was doing in pasting the picture in his book, Miss Bell praised him. With smiling face Joey looked up and said, "Miss Bell, do you want to see my sore knee?" Their friendship was cemented and soon Joey was helping put the playthings in order. He was learning the lesson of adding his bit to the common store.

Some children must learn through dear experience. There was something unaccountable in Ada May's disposition that caused her to want to slap or kick and bite the other children. Talking to her availed nothing. She was cured for a while, at least, when having bitten another little girl on the back of the neck during the story period, Billy accidentally put his chair down hard on her foot. The pain was intense. The remark from Miss Bell was made more effective when she said, "I am sorry you are hurt, but now you know how other little children feel when you hit or bite them."

There is the feeling of satisfaction when a child responds of his own accord: Sylvia had come early one morning and had taken from the cupboard the best-dressed doll; she was happy in taking it for a ride in the carriage that had a parasol for a shade. When Sylvia stopped near the table to show it to the teacher, Dorothy expressed a desire for this same doll and its carriage. In response Miss Bell said,

"Dorothy, I think you can find another doll just as pretty in the cupboard and I see another carriage in the corner."

"But I want that one," answered the little girl.

"Well, I am sorry," said Miss Bell, "that you cannot find one for yourself," and turned away.

Sylvia went on perambulating the doll carriage, but soon she returned and said, "Here, Dorothy, you may have this one."

Both children were happy, but probably Sylvia the more happy because she had given up voluntarily a chosen pleasure.

(6) *Acquaint the child with the church as a building, a place where he may go and find a pleasant room, attractive playthings, happy activities; and also as a place that tells him stories about God and about Jesus, and teaches him songs and prayers, and finally about the Bible.*

When the time comes for the child to go to the public school, the school by its long day and full week (as against an hour or two during which the church has him) becomes of necessity the chief factor after the home in the impression it makes on him. But if the church uses its opportunity aright in these preschool years, it can make on the child a lasting impression in its meaning for happiness and service.

Summing up the objectives of the nursery class: Through its influence and training children should learn to be unselfish, to share voluntarily, to be considerate of others, to lose something of their self-centeredness. Group activities may aid in setting up channels of extroversion by which the child becomes less timid, shy and sensitive, all of which are regulated in the main group stimulation and by group control. Many undesirable qualities of personality such as temper tantrums, the inability to play with other children, crying and whining are problems which often can be met in

the nursery class because of opportunities given in setting up behavior patterns through the avenue of group suggestion or co-operation.

On what some would call the more distinctly religious side, lasting impressions can be given of God as Father and Friend, of Jesus as loving Helper, of the church as a natural and desirable center of interest and attraction.

A group of kindergarten children were being shown pictures of children of a mission church, their activities, etc. At the close, a picture of their own church was thrown on the screen. Involuntarily two or three went up to the picture, patting it and saying "our church." This early claiming of ownership may later mean much to the church.

References

1. Edith R. Mumford, *The Dawn of Religion in the Mind of the Child*, Chapters I, III. Longmans, Green & Co., New York City, New York.
2. Anna F. Betts, *The Mother-Teacher of Religion*, Chapters IV, V. The Abingdon Press, New York City, New York.
3. Harriet M. Johnson, *Children in the Nursery School*, Chapter II.

CHAPTER V

THE NURSERY ROOM AND ITS EQUIPMENT

To bring about the best development of the little child in the church school the physical environment should receive very careful attention. The importance of correct surroundings can hardly be overestimated as a factor where little children are grouped together.

Even to-day the prevalence of using church basement rooms for the little ones is all too common. Often the windows are small and high, the room dark and cheerless, with poor ventilation. There is no attractiveness about such a room, and very seldom can it be made pleasing even when the attempt is made. How is it possible for such a place to make an appeal of any kind!

In contrast to such surroundings, the educationally equipped church considers the location of rooms for the little children and plans the decorations and furnishings to make them a help in attracting the child to the church and producing desired impressions upon him.

An ideal room for little children has such qualities as these: the room is oblong in shape and is situated on the sunny side of the building, preferably on the first floor. The many windows are placed low so that the child can look out and see the green grass, the trees and flowers; often there may be a story or a talk about these things or about the sunshine and the birds nesting in the trees.

The room is well ventilated and free from drafts. There is ample space, freedom for play both individually and collectively. A fair-sized room for a nursery class would be 24 x 30, accommodating not more than fifteen or eighteen children, and allowing space for play equipment.

The walls are tinted in cream or buff with the woodwork in harmony. The chairs and tables are painted in light color to match the woodwork or in harmony with it. The light shades in green or light blue may be used with trimming of cream or buff.

Small bowls of flowers (which the children have helped to arrange) are placed on the low tables or on the tops of the play material cupboards. The sunlight streaming through the windows may be tempered by dainty curtains caught back on either side of the window.

The floor is covered with light-colored linoleum, kept thoroughly clean. Small washable rugs are convenient. Often it is possible to get the child to lie down, stretch, and rest upon one. These, of course, must be frequently washed and kept free from dust.

Nature pictures freely used add warmth and color. The subjects should be those of the child's world: animal pets, child situations, and the like. These pictures should be good prints of a quality acceptable in any home or public school, and are better if simply and attractively framed or mounted. Religious subjects such as Lerolle's "Arrival of the Shepherds," the detail from Correggio's "Holy Night"; "The Madonna of the Chair" and the "Sistine Madonna," by Raphael; "Jesus as the Good Shepherd" and "Christ Blessing Little Children," by Plockhorst, are all very appropriate for this room.

The very attractiveness of such a room makes its appeal to children whose shyness and timidity need to be overcome. The environment may encourage them to feel at home, even to be away from mother an hour and a half. Besides, this room has a real teaching value, making all the lessons of truth and beauty taught there more effective.

An arrangement of low open cupboards for the play material will prove very satisfactory and serve an edu-

cational purpose. These may be painted on the inside with pleasing but contrasting color to woodwork—in rose or light Chinese red. It is the aim of the nursery school to make the child as resourceful as possible. After wraps are removed he looks about and from the open cupboard chooses for himself the toys with which he will play. There is also the added advantage of teaching neatness and order, as the children help to put away the toys at the close of the play period.

The hooks for the wraps are placed at a correct height back of a curtained recess or in a coat closet. The children are encouraged to hang up caps, hats, coats, etc. Property rights may be taught by marking the hook for each child by a gummed label. Low toilets and lavatories are preferable in helping the child to care for himself. It is the aim of the nursery school to cause the child to be self-helping and independent, and all equipment should be planned with this end in view. Where it is not possible to have the low standard toilets a plan as follows can be arranged: a step about 15 to 18 inches long, 12 inches wide, and 8 inches high is used for a step to reach the toilet seat. A nursery stool is placed on the regular toilet seat, which ordinarily is too large for the little child. Cupboards for supplies and materials, also toys not to be used at all times, are arranged with locked doors.

Nursery Room Supplies

Farm Scenes by Lawson Wood, "The Home Farm Frieze," 8 colored panels, 40 x 15 inches, *Take-Apart Toy Laboratory*, 1776 Iglehart Avenue, Saint Paul, Minnesota.

Pictures of child life by Jessie Willcox Smith, from *Milton Bradley Company*, Springfield, Massachusetts.

Religious subjects from picture companies, *The Brown Picture Company*, Beverly, Massachusetts; *The Perry*

Picture Company, Malden, Massachusetts; *W. A. Wilde Picture Company*, Boston, Massachusetts; or *Denominational Publishing Houses.*

The following Supply Houses carry the necessary chairs and tables.[1]

Earl Thompson chairs, 8 to 10 inches high, $40.00 per doz.

Kross and Bronsky, New York City, New York.

J. L. Hammett, 10 to 14 inches high, $24 per doz.

Newark, New Jersey

Mosher, 12 to 14 inches high, $22.20 per doz.

The American Correct Posture Kindergarten, 12 to 14 inches high, $32.50 per doz.

The American Seating Company,

14 E. Jackson Boulevard, Chicago, Illinois

Korrect Posture Chair, 12 to 14 inches high, $42 per doz.

Milton Bradley Company,

Springfield, Massachusetts. Or agents in Boston, New York, Philadelphia, Atlanta, San Francisco

Rowles Special Chair, 12 to 14 inches high, $27 per doz.

Arlington Kindergarten Chair, 12 to 14 inches high, $27 per doz.

Rowles Company,

3345 South La Salle Street, Chicago, Illinois

Tables:

Folding tables:

18 x 6 inches, $6.75.
30 x 30 inches, $7.50.
18 x 36 x 20 to 24 inches high, $7.25.
24 x 36 x 20 to 24 inches high, $7.25.

[1] All prices quoted are, of course, subject to change and hold only for the date of this book.

Round folding table, drop leaf, 36 inches diameter x 20 inches, $12.75.

The above tables may be purchased from *American Seating Company*, 14 E. Jackson Boulevard, Chicago, Illinois.

Small table, drop leaf (round), 36 x 20 inches, $12. *J. L. Hammett Company*, Newark, New Jersey.

Folding drop leaf round table, 36 inches diameter, $6.50. *Readsboro Chair Company*, Readsboro, Vermont.

Zinc lined sand tables:

30 x 36 x 24 inches, pan 6 inches deep, $22.75.
30 x 42 x 24 inches, pan 6 inches deep, $25.00.
36 x 42 x 24 inches, pan 6 inches deep, $31.50.

The above sand tables may be purchased from *American Seating Company*, 14 E. Jackson Boulevard, Chicago, Illinois.

An outdoor sand box could be made at less expense, but is, of course, not suitable except in pleasant weather.

The following quotation in regard to height of tables and chairs is taken from the catalogue of Equipment and Supplies of the *International Kindergarten Union*, 1201 16th Street, Washington, D. C.

Care must be taken to suit the chair to the height of the child who is to occupy it; that is, when seated the child's feet must rest comfortably on the floor. It is better to have the chair or seat a little too low rather than too high. The height of the table should be 10 inches greater than that of the chair or seat. The following table shows the proper relation between the two:

Size	*Seat or Chair*	*Table*
K	10 inches	20 inches
I	12 inches	22 inches
2	14 inches	24 inches

The height of chairs and tables may be adjusted to accommodate the smaller children.

CHAPTER VI

THE TEACHER AND HER ASSISTANTS

The advent of the nursery school has called for teachers especially trained for this field. It is encouraging to learn of the number of young women who are preparing for the educating of little children. If it chances that some of these teachers soon marry and have children of their own, their training will fit them for the new responsibilities.

Some schools which specialize in the training of workers for the nursery school put their courses on the graduate level, expecting first a full college course. Others offer specialization as a part of the regular four-year college curriculum. Among the courses planned for prospective nursery-school teachers are the following, practically all of which assume certain more elementary courses as prerequisites in the same general field: child psychology, child hygiene and nutrition, physical growth and development, play and recreation, child clinics, educational tests and measurements, parental education, curricula for young children.

There is no more responsible or difficult field in the whole range of education than that which deals with the nursery child. It naturally follows that those who would prepare for this work should possess good ability, be willing to work hard, have a definite interest in and liking for young children, be in good health, and have an attractive personality.

A group of specialists in the field of nursery-school education has assembled a list of personal traits which they agree the teacher for this age should possess. These traits fall within four general types, with certain concrete items under each as follows:

1. Traits indicating personal adjustment to life:[1]
   - *a.* The nursery-school teacher should have her own life well adjusted. She should have poise and stability. She should be well balanced and have a sense of proportion; she should have a wholesome attitude toward mental and physical health and should make a conscientious effort to maintain that attitude, and she should not be afraid of work.
   - *b.* She should have a cheerful disposition.
   - *c.* She should have an appreciation of beauty.
   - *d.* She should have a deep sense of spiritual values.

2. Traits indicating emotional control:
   - *a.* The nursery-school teacher should have patience.
   - *b.* She should be even tempered, serene, show a quiet manner that wins respect, and use a calm voice.
   - *c.* She should be gentle and calm in dealing with children, and graceful and unhurried in her movements.

3. Traits indicating social adjustments:
   - *a.* The nursery-school teacher should have sympathy, understanding, and love for children. She must have retained a spirit of play and must be able to appreciate the child's level of development.
   - *b.* She must be impartial.
   - *c.* She must be firm or forceful without being harsh.

4. Traits indicating mental adjustment:
   - *a.* The nursery-school teacher must have a sense of humor.
   - *b.* She must have common sense and good judgment.
   - *c.* She must be resourceful, creative, and imaginative.
   - *d.* She must be persistent.
   - *e.* She must be open-minded, alert, and observing.
   - *f.* She must be neat and have a sense of order.

[1] *Twenty-Eighth Year Book*, National Society for the Study of Education, p. 428.

This same group has likewise made a list of personal qualities especially *un*suited to the nursery-school teacher.

Traits which should be avoided in the selection of nursery-school teachers include a sentimental attitude toward children, irritability, a domineering manner, timidity, erratic likes and dislikes and what is variously described as lack of adaptability, old maidishness, and a crystallized point of view. Extreme physical defects, nervous habits, such as stammering, and a marked foreign accent are also considered undesirable personal characteristics.[1]

Of all the commendable characteristics for the nursery-school teacher, that of the elusive, hard-to-define trait called personality is probably the most important. A pleasing personality seems in a way to be a summing of all the others most desirable. In an opening chapter of *How to Teach Religion* George Herbert Betts stresses the importance of good teaching from the standpoint of teaching the *child* rather than the *subject matter*, due to the fact that so much depends upon the personality of the teacher and his sympathetic understanding of child nature. In the nursery classroom, probably more than anywhere else outside the home, should there be the happy atmosphere, the feeling of love and good comradeship *radiated* by the teacher and her assistants.

Allen had been absent a number of Sundays, due to a siege of the whooping cough. On his return to the nursery class his face beamed as he stood waiting for his teacher to greet him. He felt she loved him and would be glad to see him again.

"Mother, I want to sit right beside Miss Bell to-day and maybe she will love me," remarked Beverly to her mother. The child had been kept at home for several weeks with a

[1] *Twenty-Eighth Year Book*, National Society for the Study of Education, p. 429.

bad cold. To "love" her meant an expression of affection, because she had been absent. In the main, however, there should be but very little fondling or caressing. The spirit of understanding and comradeship supplies the atmosphere of love and affection.

It augurs well for the week-day nursery school that such high standards of training and of personal attainment are being set for its teachers. If the church nursery school is to be equally successful it must meet the same standards, for surely the teacher of religion has as difficult a task as any.

Because of the natural shyness, timidity, and inexperience of the three-year-old child, he requires a good deal of attention, especially when he first enters the nursery school. This calls for a relatively large number of helpers to assist the teacher with her group if it numbers ten or more. If possible, there should be an assistant for every four or five children.

In general, we may say that the assistants should possess, as nearly as may be, the personal qualities asked of the teacher. Their academic training may not be as complete, but in sympathy, understanding, patience, love of children they should be markedly strong. Especially should they have the gift or the art of inobtrusiveness, and, remembering that the head teacher is in charge, be able to go quietly and efficiently about among the children, looking after them during play or at the story time. It is a difficult art to be able to be with children, guiding them indirectly, with a word here, a suggestion there, careful not to overdo in an eagerness to see them have a good time, leaving them free to play by themselves as much as possible.

In many church nursery schools it may prove impossible, at least for the present, to have specially trained assistants. Even so it is usually possible to secure efficient help. Many

girls in the high school have an aptitude for dealing with young children and enjoy such responsibility. With such training and direction as the nursery teacher can give them, they can render very acceptable service, as many of them have already proved.

Some church nursery schools use young mothers as assistants. This works very well except that where the mother has her own child in the class the personal relationship may sometimes interfere with the general regime. Whether the assistants are young girls or mothers, they should wherever possible avail themselves of the opportunity for training afforded by courses in religious education in the church training schools and in college departments of religious education.

While the presence of the assistants seems and should be unobtrusive, it is well to have an assignment of duties for each one. An outline of the course, giving items in regard to stories, music, the play period, should be in the hands of each assistant so that she will be working intelligently with the teacher. It is well, too, that an assistant be prepared occasionally to tell the story. Some schools follow the plan of having the story told to small groups of three or four children, each presided over by an assistant.

The assistants as well as the teacher should be on the alert during the play period to see that children are playing as happily as possible. One assistant may be looking after the children at the sand table; another may oversee those using the big blocks, and so on. A word or a suggestion at the right moment may keep the wheels of play running smoothly. "Miss Mary, will you have some tea?" asks Dorothy of an assistant who seems casually to be near, the tea table being set with dishes. So Miss Mary has tea. Cars need to be tied together; Miss Mildred seems to be standing by ready to do that very thing when the request

with "please" is heard. Miss Jane is a good story-teller, and a group gathered at one of the tables prefers listening rather than to take part in play, so Miss Jane has an important part to fill.

Taking the children to the toilet is often necessary; the children need watching in this particular, as sometimes a child is too shy to ask and becomes uncomfortable.

In all these and many other ways assistants can be helpful. Not only do they relieve the teacher of many details and make the children happier, but they help give a sense of confidence to parents that their children are being well looked after.

We have said that it is a part of the assistant's task to see whatever needs to be done and then do that thing as quietly and unobtrusively as possible. It is also a part of the teacher's obligation to the assistants to see that they are given real responsibility up to their capacity to make good. To delegate tasks and duties to others instead of doing everything oneself is an art which many find it difficult to learn.

In order that teacher and assistants may thoroughly understand each other and work together with a common purpose, they should occasionally meet to talk things over. Such meetings, if convenient, may well be at the home of the teacher, with some little social feature added to make them informal.

References

1. *Twenty-Eighth Year Book*, Preschool and Parental Education, especially Chapters VIII and XIII, Public School Publishing Company, Bloomington, Illinois.
2. Anna F. Betts, *The Mother Teacher of Religion*, The Abingdon Press, New York City, New York.

A partial list of schools, though varying in procedures and requirements, which prepare teachers for nursery-school teaching:

Iowa Child Welfare Research Station, Iowa City, Iowa.

Iowa State College of Agriculture and Mechanic Arts, Ames, Iowa.

Merril Palmer School, Detroit, Michigan.

Mills College, Oakland, California.

National Kindergarten and Elementary College, Evanston, Illinois.

Nursery Training School, Boston, Massachusetts.

Teachers College, Columbia University, New York City, New York.

University of California, Southern Branch, Los Angeles, California.

University of Chicago, Chicago, Illinois.

University of Cincinnati, Cincinnati, Ohio.

Wellesley College, Wellesley, Massachusetts.

Western Reserve University, Cleveland, Ohio.

For training in church-school work: *Institutes of Religious Education* under the Denominational Boards. Also *Religious Education Departments* of a number of universities.

CHAPTER VII

THE LITTLE CHILD'S RELIGION IN THE HOME

Can the little child have religion? If you have in mind a formal religion which expresses itself in dogmas and creeds, in much praying and hymn singing, then very certainly the little child is not religious. But if religion is a way of living that demonstrates love for God on the one hand and love for neighbor on the other; if it means a social order in which God is the Father and all are brothers, then the little child may have religion.

To understand the religion of a little child in the home, parents must first of all understand the child. The first three years of the child's life witness a growth along all lines so rapid and so wonderful that the observer marvels. Every waking moment is filled with activity and with new conquests of body and environment. Eager, curious, imitative, playful, he learns without knowing it and grows apace. He smiles at other children, reaches out for them, plays peek-a-boo with them and finally tries to do things alongside of them. He imitates the occupations of the household—father reading the paper, mother dusting the chairs, sister singing to her dolly; the cries of different animals, the trotting of the horse, the jumping of children. As soon as he learns to talk he chatters most of his waking day. His attention, however, even at three, is fleeting, his memory span is apt to be very short and holds as a rule only fragments of verse or story or incidents in which he is supremely interested; as, for instance, the fact that he had ice cream for dinner, or that the old mother hen has some little chicks. He imagines without any reference to sober fact that a big black dog ate his breakfast food, and

a little kitty carried off his mother's button bag. He acts impulsively, for the most part without thinking at all beforehand, and he believes everything that is told him, no matter how impossible the tale.

Now, what religious development may be expected in these years? It is quite evident that such activity will not wait for religious dissertations and that such an unformed mind will not comprehend or remember abstract religious truths. As well talk to the wind as to him of honesty, unselfishness, and charity if you undertake to moralize or lecture. His is a religion of feeling and action largely and he learns religious truth through his activities, by experiencing it. There is little direct religious teaching that can be done, but there is great opportunity for unconscious shaping of feeling, thinking, and acting which may make a fine foundation for later religious training. Long before the little child understands words, as a mere babe, he is sensitive to atmosphere. He responds to the tones of his mother's voice, to the expression of her face, to the emotion she is feeling, sometimes by cooing and dimpling; again, as he catches her sadness or irritation, by wrinkling up his face and wailing. A mother who is cheerful, calm, serene can inspire in a little child the happy, confident mood which in time becomes habitual, and which makes comparatively easy those religious feelings and attitudes which are so difficult to maintain later if the wrong foundation has been laid.

If the mother of this wee child is a praying mother, as she kneels at his crib in prayer her reverence is communicated in the same way through the sound of the voice, the facial expression, the posture of the body, and as this experience is repeated over and over the unconscious impression deepens. If she sings lullabies as he falls asleep, then long before the child knows or understands the word

"God," he has felt God. As he grows a bit older he will imitate the form of devotion as did one little boy when grace was said at table. He bowed his head, said a few words over and over very fast; but although there was no meaning in the words, there was real reverence in the attitude—that he had caught.

As the child finds his relationship to God on the feeling side through the religious atmosphere of the home, so on the intellectual side he comes to understand it through his relationship with his father and mother. If they are sincere and rational with him, he can much more easily believe in a good God and the reasonableness of natural law. If every afternoon at a certain time he naps, if his meals are regularly served, if his misdemeanors are always corrected, then his universe is rational; but if one day he breakfasts at seven and the next at nine, if sometimes he has a nap and sometimes he makes a fuss and doesn't, if one time he scratches his brother and his hands are slapped and the next time he goes scot free, then his universe is an irrational, blind universe with laws that do not hold. In these early years father and mother are literally the rulers of the child's universe; and later his interpretation of a greater Personality, of whom he hears them speak and whom they call Father, is in every sense colored by his experience with that lesser father in his home.

The beginning of the child's love for God is when he understands that God has given him certain good gifts. The little child first loves his father and mother because of their care for him—the food, warm clothing, gentle touch, joyous play stir a response in him and he begins to know them, to reach out to them, to cry when they leave him, to clasp them close when they return. The father and mother may lay a basis for the love of God by connecting God's name with the various happy experiences of

the daily life. It is God who gives the red rose, God who made the little bunny, God who sends the sunshine; and often the parent may, just after some particularly happy experience, stop and thank God in a few simple words. At the time of evening prayer and bedtime talk, if these happy play experiences are recalled and gratitude expressed in the informal prayer, then some day, it may be at three or at four, this little child will spontaneously utter his first prayer, as Margaret did when at four she prayed, "Thank you, God, for Betty Rose [the doll] and all the good things you give us." The gravest mistake that can be made with this little child is to represent God as a stern Taskmaster, one who punishes bad little children. Such a procedure serves to kill the child's love and confidence and to put in their place dread and intense dislike of the One who is called "God."

The child's relationship with his fellows is formed after the same fashion as his relationship to God, by his daily experiences in living. If his world is a rational world, he develops a sense of law and order and tends to respond in a reasonable way. If things are topsy-turvy in his nursery, he becomes capricious, disorderly, lawless, an undesirable citizen of the home community. Regularity in feeding, sleeping, playing means the formation of desirable habits until gradually every function of the little child's life tends to be ordered. It is just as simple and infinitely better to have a little one who goes to bed without question, wakens laughing, eats what is put before him, never teases, cries seldom, trusts strangers, plays nicely with other children, than to have a child who frets, fights, fusses, and whines a good share of the time. Yet all of these responses tend to become habitual if repeated. Behavior ripens into conduct, and conduct becomes character. A little child's morality in the early years is chiefly habit; and if habits are right,

they form the finest foundation for conscious morality later when he can reason and choose for himself.

The child is a born imitator as well as the most suggestible of beings. He therefore naturally adopts the attitudes, feelings, appreciations of his elders. If they are friendly, kindly, considerate, polite, helpful, he tends to become so too; while exhibitions of spite, jealousy, irritability and rudeness are promptly imitated. A friend one day was calling at the home of a little child who told his mother in a very ugly voice that he wouldn't do what she asked him to. The mother was bewildered over the manner and tone of the child, but the friend noted with regret and pity that they were an exact imitation of the mother's in speaking to the child.

When the little child comes to a consciousness of self in a family group where love and sympathy and confidence rule, he feels from the beginning a very lovely sense of unity. The other day in a surgical office, a baby boy of possibly fourteen months and his little sister of three years laughed together over the picture in a book. The baby's legs were both in casts, but he seemed quite oblivious until the surgeon arrived and carried him to another room, weeping loudly. The little girl of three sat very still by her Daddy; soon she began to rub her own well little legs; "My legs hurt too," she said. It was a beautiful illustration of the sense of social unity. The little child who knows God naturally includes him in this bond of fellowship which takes in more and more of the human family as the child's experience widens.

And so the religion of the little child in the home is an unconscious tribute to and an unconscious revelation of the depth, the sincerity, and the vitality of the religion of his parents. If they practice the love of God and neighbor, he will follow where they lead!

CHAPTER VIII

CO-OPERATION OF CHURCH AND HOME

WITHOUT the co-operation of the home the nursery class cannot succeed. First of all, confidence of parents in the nursery department's work must be secured in order that they may trust their children to its care. The class cannot run without children. No wonder that the mother, to whom her three-year-old child is still "just a baby" and who has up to this time hardly let him out of her sight, should consider carefully before she hands him over to strangers to guide and care for. She will think of his health, his happiness, the example set before him by other children, the influence of the instruction and guidance he may receive. On all such points, the nursery class must be able honestly and efficiently to prove its adequacy or it has no right to ask the home for the child.

Once the relationship is accomplished and the child entered in the class, the home has an important responsibility to fulfill in connection with the school. This arises from the fact that the church nursery class has charge of the child only a few hours a week at most, while the home has him the remainder of the time. And because the education of the young child must in the main be informal, coming from contacts, social atmosphere and attitudes, suggestions here and guidance there, the home is, after all, the place where formative influences must be made effective.

When, for example, the nursery class seeks for the child a growing consciousness of the loving presence of God, this cannot be accomplished by the once-a-week meeting of the

class alone. The home must be brought into the matter and give its help. Much of the home's influence will come from its general atmosphere and the attitudes of the parents. The little child is taught that God is a loving Father, that God is love. He has no way of understanding "father," as we have said, except through his own earthly father; no way of understanding love except as he sees it expressed between his parents and toward himself.

The nursery teacher will make sure that the parents understand clearly what she is trying to do for the children, and something of the methods she uses. She may talk individually with the mothers, or even meet them occasionally in a group to talk over the welfare of the children. This will open up the way for suggesting how the mother may help with the child's prayers, little songs, explanations about God, occasional reference to God's care, his gifts, his love. She can also use some of the plays employed in the nursery class, teach neatness and order about playthings, encourage helpfulness and sharing with other children.

Modern child study has taught us that the early formation of right habits is of the greatest importance in development. A study made of some hundreds of persons actively interested in Christian work showed that eighty per cent of them could not remember back to the time when their religious impressions and activities began. They came from religious homes where religious observance and instruction were the rule. The home co-operated with the church. The little child who is taught to bow his head when grace is said may not understand at the time what it all means, but nevertheless impressions are being made, habits are being formed, attitudes are taking shape. So with prayer at bedtime or on rising, the singing of songs and hymns, the reading of the Bible, the telling of stories.

Will parents co-operate? Concern of parents for the welfare of their child is one factor which can always be relied upon. Let them once be convinced of the desire and the ability on the part of the nursery class to benefit the child and their devoted support of the class and its program is usually assured. It becomes necessary then, as already suggested, for the nursery class to prove itself on the basis of solid merit and efficiency to the parents of young children.

At the beginning of each church-school year let a carefully planned letter be sent to each home, announcing and explaining the program proposed for the year. Let the objectives be stated, telling how these are to be developed through stories, songs, prayers, and various forms of activity. Let the parents be made to see the school desires to work *with them* for the good of the child. The habit of systematic giving or sharing is a good one for even the young child to form. This may be brought to the attention of the parents and their help solicited in providing for the child's giving. Some concrete objective for the giving may be chosen and explained. At Christmas and other times the children can be encouraged to share their dolls, their toys, their picturebooks and the like with other children to whom they will bring happiness. Let parents once get the purpose and possibilities of such training of their children and there will be no trouble about co-operation.

One of the most hopeful signs of the times in the movement of the preschool age education is that of the awakening interest of parents.[1]

Parenthood, one of the oldest human responsibilities, is at present one of the most recent concerns of education. The indi-

[1] *Twenty-Eighth Year Book*, Chapter XIV, "Training for the Field of Parental Education."

vidual parent has struggled single-handed with the problems of the older generation since civilization began, but it has been only a few years since the community became aware of the fact that the most universal responsibility for the welfare of human beings has been given little or no systematic consideration.

Parents are losing their sensitiveness and even asking for help. In the face of a rapidly changing social structure they are coming to realize their own inadequacy as mentors for childhood. One purpose of the nursery school is that of parent education as well as the training of children.

The education and training of the child begins at birth, and much that is of fundamental importance to the individual's future life must be acquired during the early years or not acquired at all. Rarely do we find thorough-going changes after six years of age unless they are brought about by illness, accident, or some extraordinary circumstances.[1]

The church through its pastor, its director of religious education or its teachers may organize a Nursery School Council[2] for the purpose of forming study groups in parental education. Such a program will give the parents a point of view concerning childhood which would help them to see the significance of these early years. It also will give them an understanding of child life and its development, aiding them to meet and give intelligent guidance to child problems.

Methods and plan of study in such a group may vary according to the needs or problems which arise. Certain types of study programs may be mentioned.

One plan is to select a suitable *textbook* dealing with child life, the group reading it and discussing the problems it raises. Another plan is for the leaders to make out an

[1] *Twenty-Eighth Year Book*, Chapter XV, "Practical Ways of Educating Parents and Teachers to the Value of Mental Hygiene."

[2] Mildred O. Moody, *A Program of Work in the Nursery Department* (pamphlet).

outline or syllabus as a guide for the course, with references cited for each of the sections, the books being made available in the church or the public library. Special topics are assigned to members of the group for study and presentation. Free discussion follows the presentation of all topics, either by teacher or class. A third plan is to study individual and particular *child problems* suggested by members of the group or by a group committee. References are to be provided and informal discussion (not mere expression of opinion) is the method to be used. Mothers or fathers may prepare papers or report from chapters of various books.

In a Western church the nursery class was held during the church-school hour. At the same time the parents were meeting in a discussion class of topics particularly pertinent to the religious training of childhood. Such topics were studied and discussed as: The development of the prayer life; answering the child's questions about God; the home's part in teaching religion, etc. Needless to say that, under the leadership of one who had studied carefully the religious needs of the child, the class held many valuable discussions, and from the interchange of thought many experiences were pooled and a breadth of understanding developed.

The chief point which this chapter seeks to emphasize is that the nursery class, in order to do its best for the little children, must have the co-operation of the home in a way and to a degree less necessary with older children. This co-operation is potentially ready, even if not actually present, in most communities. It is a part of the business of the school, therefore, to work for and with the parents as well as the children. How this is to be done must be determined by local conditions, but it must be done if the nursery class is to succeed.

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PART II
ACTIVITIES AND EQUIPMENT

CHAPTER IX

A MORNING IN THE NURSERY CLASS

Due to their informality of procedure, nursery classes may differ widely from each other, but at their best they are alike in a spirit of homelikeness, freedom, and spontaneity. Let us become inconspicuous visitors and observe the activities of a typical church nursery group actually in session.

READY TO START TO THE NURSERY SCHOOL

It is nearly ten-thirty o'clock and the chimes are sounding for the church service. Teacher and several assistants are on hand. The room is ready, with its cupboards of play things, a sand table with inviting shovels and pails, a train of cars over in the corner, low tables with picture books and peg-boards, and

various other items of equipment. The children are coming in, in most cases with a mother or father, sometimes with both. Each child as he enters is cordially greeted by the teacher with a cheery "Good morning, Robert," or Ruth, or Jane, as the case may require. A word or two of conversation, and an assistant who has unobtrusively appeared takes the child, while the teacher speaks to the parents or turns to another child. The wraps are removed and hung in their accustomed place, each child knowing his hook from a picture—a bird, a boat, a horse—pasted above it.

Wraps disposed of, the child stops at a table where the assistant writes his name on a slip and pins it on him. The children like this little distinction and are disappointed if it is omitted. It also serves the practical purpose of enabling each assistant to call a child instantly by name, even though just entering.

With these preliminaries accomplished, the child is now ready to begin his activities. Robert, proud of his name-slip and eyeing it as he goes, heads directly for the train of cars. Ruth, who is next, dances and skips over to the doll shelf. Jane makes for the sand table. In another moment Joey is loading some blocks in a wheelbarrow. Billy is erecting a house, Nancy is getting out the tea set. There is no "class," no formal calling to order, no fixed array of chairs or desks in a row. The atmosphere is, rather, one of a happy home. The assistants are going quietly about, observing what is going on, not interfering, but now and then offering a word of suggestion or direction to guide the child or help in some difficulty.

But it seems that not every child is happy as we watch. Thomas, a new boy just entering, finds the strange situation too much for him and is crying for his mother. It turns out that the teacher, observing signs of timidity in young Thomas, had asked his mother to sit in the gallery

of the auditorium near by so that she could be reached in case of need. An assistant beckons her and soon she comforts the child, who, convinced that he was not really deserted, now joins contentedly in the play, allowing his mother to return to her seat. The teacher explains to us that it is hard for some children to make the adjustment from home to church, a few even requiring that the mother or father remain in sight in a corner of the room for a session or two while the child becomes accustomed to the new surroundings.

"One thing," the teacher explains, "parents should never do—perhaps two things. One is to try to slip away from the child unobserved, thinking he will be contented when he finds they are actually gone out of the room." The child is, quite naturally, made suspicious and imagines that some trick is being played on him. "The other thing which parents should not do," continued the teacher, "is to try to make the timid child remain in the group by command." Any such situation of strain and unhappiness will not only make it impossible to help or instruct the child, but is likely to cause him to dislike the class and the church. The teacher advises the parents to use some such expression as this to the child: "Mother and daddy are just in the other room (he may even be taken to see where it is); we will come for you in a little while; good-by, dear."

Now the children are all assembled. There are nearly twenty—"rather too many," as the teacher remarks to us. Every child is busily engaged in some play activity, except one little child who seems too timid and abashed to take part. This one a young assistant has in tow and she is gradually getting the child interested in some toys. All told, we count four assistants—with the teacher, five persons working with a group of just under twenty children. Rather expensive of time and energy one might think,

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until one remembers the importance of childhood; and also that to work successfully with children is in itself no mean education for the worker.

At this point in our observation we have time for a glance around the room. Several colorful pictures of nature and animal scenes are on the pleasant walls, hung low to be easily in range of the children's vision; also a large picture of "Christ Blessing Little Children" and one of the "Sistine Madonna."

On one side of the room is a sand table with its white sand and equipment of sifters, spoons, pails, shovels. At intervals are low round tables, each with one particular kind of play material ready: peg-boards, boxes of cubes, beads for stringing, paper and crayolas, blunt scissors with pictures to be cut out, picturebooks. In the open cupboards one can see dolls, trains of cars, automobiles, trucks, small wheelbarrows, and various other mechanical toys, all expectantly waiting for eager hands to claim them.

Over by the window two small boys are happily building a house — a large house with big blocks. These blocks, the teacher tells us, are "special," in different sizes, made to order by an accommodating box factory. Several of the mothers, noting the children's interest in them, are adding a set to the home play equipment.

Our attention now turns to the teacher to see the part she is taking in all this activity. Her eyes and ears seem to be alert to everything that is going on in the room, yet she is quiet, restful, composed. She looks inviting, and the children evidently rely on her sympathy and wisdom. Here comes a child with a bumped head, seeking consolation. Another is proud of a cut, which is just healing, on his knee and must exhibit it. Trouble has arisen between two small girls over the possession of a new doll cab, and a few words bring a peaceful adjustment. An assistant is beck-

oned and takes a child to the toilet. The teacher is now admiring the completed house made of blocks. She helps a child with her cutting of a picture. She admires Dickie's new shoes, and she comforts another who is feeling the absence of his mother. She explains to young Joey that it is not well to throw sand in the room and Joey says, "Aw right, I won't again."

Just as we are wondering whether this free play, beautiful and happy as it is, is *all* that is done in the nursery class the program changes. A chord is struck on the piano and immediately the teacher says, quietly, "Come, children, it is time to put away the playthings." Will they do it, will they co-operate and obey the suggestion? We wonder. Most of them do, though a few desire to remain longer at the sand table. Roger is helping one of the assistants arrange the cars in their place in the cupboard. Dorothy says it is time for her dolly to take a nap, so in she goes. Bobby marches up with his wheelbarrow. The house is demolished and the blocks stacked in their place. Play time is over and the children are ready for the next part of the program.

Soon, under a suggestion from the teacher and with a few uncertain ones shepherded by the assistants, there are fifteen little children sitting in a circle on low chairs ready for the story period. Several who prefer to remain quietly at their play are not coerced into the story group. The teacher is seated at one point in the circle. She begins, "I have a lovely picture to show you to-day." It is a picture of a fine, friendly looking cow with her calf.[1] "Father went out one morning to milk the cows, and what do you think he found?" She goes on with the story, telling how he found the new baby calf beside its mother; how father

[1] "Bringing Home the Newborn Calf," by Millet.

said he had better take the baby calf to the barn where it would be warm and comfortable; how the friendly cows give us milk to drink. "Shall we thank God for the nice fresh milk which the bossy-cow gives us?" Little heads are bowed, a prayer is said, and the little song is sung about "Fresh Milk."

The telling of the story and looking at the picture, with a few questions and a little conversation following, have taken not more than five or six minutes. Jamie thinks of something else to thank God for; he is to have ice cream for dinner. All the children like ice cream, so there is a sentence thanking God for ice cream. This starts other suggestions, a few of which are used, but the watchful teacher is careful not to follow one kind of exercise until the children are wearied. To close the circle period, an assistant places a small bowl of beautiful flowers on a little table in the center of the circle. Every child likes the flowers. A number go up and smell them. Again the heads are bowed and a little prayer of thanks to God is spoken.

Bobby is very proud when the teacher selects him to stand by the piano and hold the small basket while the children come up and drop in it the offerings they have brought. The assistant is playing soft, simple music on the piano. There are now a few minutes of relaxation and quiet. The assistants spread small washable rugs on the floor, and most of the children, at a suggestion from the teacher, lie down. The soft music continues, the teacher singing a lullaby.

Again the children are up. They gather about the piano and sing a little song of two or three lines which they have learned in the nursery class. The hour is not yet ended, and the children are seated about the small round tables where they paste pictures of baby calves in picturebooks they are making. With the help of an assistant for those

who have not yet learned the art, they put bits of paste on the corners of the back of the picture, patting it down when it is properly placed.

This done, the piano again strikes its chord and there is a little marching and a little skipping and a little flying like birds. Sitting quietly a few minutes, the song of the picture-story, "Fresh Milk" (on mimeographed slips), is pinned to each little blouse or dress to take it home to sing there. Fathers and mothers are coming in. The assistants are busy with wraps. "Good-by's" are being spoken, happy smiles given and received, and "Come again's" are being said to the children. The nursery class is over except for the picking up and putting away of the materials by the assistants.

NOTE.—The program described in this chapter is not meant, of course, as a complete outline, but is, rather, to give an impression of the spirit and activities that enter into the nursery-class hour.

CHAPTER X

PLAY AND ITS EQUIPMENT

Entering the church school is a great adventure on the part of the little child. It is possible that he has not been away from home before without some member of the family; he has had no experience to help him face this new difficulty. Nothing is really familiar, strange people are all around him. With such a situation the attractiveness of the room and plenty of play material may help to assuage this first grief of parting, for to many little children this experience is real and serious.

It is generally agreed that every aspect of the child's early life is bound up in play. To many an adult of the past generation it may have seemed just mere play, unnecessary and wasteful of energy, but now in our study of child life we realize that play is necessary for growth and development. The child's activities are directed by nature to meet his needs, and there is no real substitute for play to bring about this development. As Lee has said:[1]

> It is only in his play that the child's whole power is called forth, that he gets himself entirely into what he does. . . . Or, rather, he puts more than himself into it, more than was actually there, or would have ever existed if called for by a less powerful enchanter.

For this "enchanter" is none other than the King of Playland who waves his scepter, and like a willing subject the child prince follows.

Transferring the child from home to church, even for a short period, means that provision should be made for the

[1] J. Lee, *Play in Education*, p. 3. The Macmillan Company, New York.

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THE NURSERY CLASS AT PLAY

continuance of his play activity. The child's tendency to be active and experimental should find adequate provision in this new environment.

With this thought in mind the play equipment is selected. The list given at the close of the chapter is probably fully ample for most nursery schools. It has been made as complete as possible in order to show the scope of materials available for this age from which selections can be made. Out-of-door apparatus and a number of the larger pieces for indoors must be limited to the church where space can be given for such play. Otherwise the equipment for the church-school nursery class and the week-day nursery school is much the same.

It is hoped that the needs of this department will be carefully considered by the church in making the appropriation necessary for adequate equipment. The strategic and far-reaching influence which may be brought to bear upon the early life of the little child is well worth the money invested.

The sand table is an ever-satisfying piece of equipment. Usually, it makes the strongest appeal to the newcomer; it seems to set up an immediate response and to absorb his interest. Its accompaniment of pails, shovels, sifters, and the like vary the interest and bring out the resourcefulness of the children as they make a hill or a lake or "a cake for mother" (suggested no doubt by the sifters).

Likewise, blocks in various sizes admit of many play possibilities. The younger children may use the smaller ones for houses. The older ones will make sidewalks, trains of cars, steps for mounting, and even a "church." The large hollow blocks made at a box factory are very satisfactory; dipped or painted in colors of apple green, old ivory, canary yellow, the appearance is made more attractive and they are more easily kept clean.

Ray, Evanston, Ill.

FREE PLAY IN THE NURSERY CLASS

During the free-play period there are a number of quiet occupations that many of the children will enjoy: The cutting out of pictures with blunt scissors; filling the peg-boards with pegs; threading the string with colored cubes and beads; the use of a picturebook with a small group; setting the table for a tea party with dolls or other children for company; drawing pictures with colored crayons. The drawing of the three-year-old is mostly a scrawl of lines; few children at this age are able to make a drawing, even of the simplest objects, to be recognized as such. He is still in the manipulator stage. Yet the child should be encouraged in his attempt, for to him it is a "house" or a "man" or a "ball" and he may want to take it home to show to daddy and mother.

Usually it is the boys who care most for trains of cars, but occasionally there is a girl who takes to this type of play. It may be encouraged just as in the case of the boy who chooses to take the doll for a ride. Choice of play materials is not limited necessarily to either sex at this age.

Younger children like balloons. The balloons should be blown up before being given out, and the children taught not to put the tubes in their mouths. Balls, of course, are in order. The water ball, for rolling and pushing, may be added to the list.

Doll beds with furnishings give joy to the small child, who at this age makes and remakes the bed with painstaking care.

It is the nursery-class hour. The children, now accustomed to what was at first a strange environment, come expectantly. Teachers and assistants are ready with warm greetings and cordial smiles. Playthings invite. This is a child's world. There is more here to choose from than at home. At the same time there are more children to use the

playthings. Independence and initiation in choosing are needed, but so is adjustment required.

"I want this wheelbarrow," says Bobbie. "I want it for my blocks"; and calmly he takes it away from John. John may snatch it back or attempt to do so, for he realizes he has been imposed upon. Quietly the assistant checks Bobby and says to him, "But you see John had it first; when he is through playing with it, I think he will let you have it." To such an appeal John usually responds. A "Thank you" from Bobbie, probably suggested by the assistant, follows and both children are happy.

The period for putting away playthings may be valuable in teaching indirectly such lessons as neatness and order, co-operation and helpfulness. The child is, after all, a social being, and before many months have elapsed he has become gregarious in his play with other children.

List of play equipment:

Sand table with pails, shovels, spoons, sifters, toy fish.
Peg-boards and pegs.
Cubes and beads for stringing.
Drawing paper.
Crayons. The large size, about 1½ inches in circumference, are especially good for the small child.
Blunt scissors.
Rubber balls, various sizes.
Wheelbarrows and small carts.
Interlocking blocks, 5 x 2 x 1½ inches, may be used as trains.
Nested boxes, largest—11½ x 9½ x 6½ inches.
Plastilene.
Bean bags.
Animal picturebooks, picture of one animal to the page.
Pictures of animals on single cards.

Dolls, doll cabs, doll beds with furnishings.
Tea sets.
Balloons.
Trains of cars.
Blocks, large ones preferable.
Building blocks (with dealers):
Hill Floor Blocks. *Schoenhut Co.*, Philadelphia, Pennsylvania.
Hollow blocks made at box factory, size (in inches) and number:
14 x 9 x 4½—25.
14 x 4½ x 4½—20.
9 x 7½ x 4½—10.
7 x 4½ x 4½—5.
Nest of blocks. *F. A. O. Schwartz*, Fifth Avenue and Thirty-first Street, New York City, New York; also at department stores.
Picturebooks:
Smith, Jessie Willcox, *Mother Goose.*
Wright, Blanche Fisher, *Mother Goose.*
Gabriel, Samuel, *Linette Picture Book Series.*
"Four-footed Animals."
"The Three Little Kittens."
"The Railroad Book."
"The Airplane Book."
"The Automobile Book."
Crêpe Paper Dolls:

Directions for making doll out of two paper bags for head and body, and crêpe paper for dress and bonnet. Length about 13 inches: *Head.* A bag 7 x 3½ inches (No. 1); mark features of face on flat side of one half of the bag; fill this half with torn paper; tie around with string; other half insert into other bag, forming the neck, where they join. *Body.* A bag 9 x 5 (No. 4), fill with torn paper; graduate size to the top for neck; tie two

bags where they join for the neck. *Arms.* A piece of paper 13 x 6 folded lengthwise to make a strip 1 inch wide when finished; at center of back of neck place center of long strip, bring around and cross in front; each extension at side forms an arm. Tie securely; cover arms with crêpe paper 5 inches square for sleeves, paste. *Dress.* A rectangular piece of crêpe paper 20 x 10 inches; make slits for arms about 1½ inches from top of paper and about 4 inches from each side edge of paper; gather about 1 inch from top around the neck. *Bonnet.* A rectangular piece 15 x 9; one lengthwise edge is turned back 1½ inches for the frill—like a Dutch cap. Gather the other lengthwise edge around the neck. Tie securely. *Necktie.* All joinings are made at the neck. To cover take strip of crêpe paper 18 x 1; put around the neck and tie in front.[1]

Houses which deal with play equipment:

Milton Bradley Company, Springfield, Massachusetts. Branches in Boston, New York, Philadelphia, Atlanta, San Francisco.

Educational Supply Company, 26 Custom House Street, Providence, Rhode Island.

The Thomas Charles Company, 2249 Calumet Avenue, Chicago, Illinois.

The Garden City Educational Co., 515 South Wells Street, Chicago, Illinois.

Take-Apart-Toy Laboratory, 1776 Iglehart Avenue, Saint Paul, Minnesota.

Department stores, such as Macy's, New York; Marshall Field's, Chicago, Illinois.

A valuable bulletin giving lists of equipment: *Equipment and Supplies, Nursery—Kindergarten—Primary*, published by the *International Kindergarten Union*, 1201 Sixteenth Street, Washington, D. C.

[1] Anna Freelove Betts, *The Mother-Teacher of Religion*, p. 108. The Abingdon Press.

References

1. Harriet M. Johnson, *Children in the Nursery School*, Chap. I, Part II, The John Day Company, New York City, New York. 1928.
2. Anna F. Betts, *The Mother-Teacher of Religion*, Chaps. IX, X. The Abingdon Press, New York City, New York. 1922.
3. J. Lee, *Play in Education*, The Macmillan Company, New York City, New York. 1915.
4. H. S. Curtis, *Education Through Play*, especially pp. 1-84, The Macmillan Company, New York City, New York. 1915.
5. C. G. Garrison, *Permanent Play Materials for Young Children*, Charles Scribner's Sons, New York City, New York. 1926.

CHAPTER XI

THE PICTURE-STORY

The value of the story in the education of young children is now so universally accepted that it needs no explanation or defense.

Whether one is old or young, the stories one reads or hears must, if they are to grip one's interest, be sufficiently related to experience, either real or imaginary, so that their meaning can be grasped. It is therefore fitting that stories for the three-year-old should be of his own world—that is, of activities and relationships which are real to him. The world far beyond him and his imagination, beyond his family, his home, the objects of his immediate experience, has no appeal to him, for his basis of imagination is yet too limited.

What a help it would be in planning stories for the nursery class if only we could look into the minds of the children and see what is taking place there—what ideas are forming, what attitudes created, what interests aroused! This, of course, is impossible in any direct fashion. There are, however, certain well-tried tests which we may apply to our stories. And each of these tests is in terms of *the child's response to the story.*

(1) *Do the children give spontaneous, alert attention while the story is being told?* If not, the story is a failure, no matter how good its content, how perfect its form, or how well it is told. For the child himself is the court of last appeal. If his interest is not gripped, his attention challenged, the story has not been a success.

Failure of a story to challenge interest and attention

may, as previously suggested, be due to its content being too far from the child's world of experience to have meaning to him. In this case there is nothing to attend to. Stories for young children are sometimes too long for their attention span, which at the age of three seldom stretches beyond three or four minutes. This means that the nursery-class story should not be longer than two hundred words at most; seventy-five to one hundred is better.

(2) *Do the children respond to the story with sheer joy and happiness?* This test would seem at first glance to be almost identical with the one next above, but there is a difference. Stories differ greatly in the feeling of satisfaction they leave in the listener. It is possible for a story to challenge attention and yet have disturbing content or a bad ending and so leave a troubled, unhappy impression. All stories which have startling situations or tragic endings should be excluded from the nursery list.

(3) *Is the sense of humor appealed to by a reasonable proportion of the stories?* Not every story, of course, should have the element of humor in it, but taking the list as a whole, humor should occupy an important place in nursery stories. Humor, after all, is but a sense of relative values, and its presence in the story not only adds to the enjoyment (witness the merry laughter of children over some droll happening), but also trains the mind in recognizing distinctions of fitness and unfitness in acts and relationships. Here, again, it cannot be too strongly urged that the child's response is the test. What is humor to the adult may not be to the child.

(4) *Does the story leave in the minds of the children impressions or meanings helpful in understanding their world and guiding their acts?* This is a more difficult test to apply than the preceding ones. The child gives objective expression to his interest, his happiness, his sense of humor. But

an idea, a motive, an appreciation is not so objectively expressed. Yet by conversation, by children's questions, by observing changed conduct we may even here judge whether our stories are teaching the lessons we would have them convey.

Through stories the child may be taught to appreciate the love and care of parents and of the loving Father; the meaning of family and home; the value of gifts of food, shelter, pets, playmates—all the dear familiar things about; the satisfaction that comes from unselfishness and helpfulness to others.

For the three-year-old child in the church school the story told from a picture is probably the most effective. An appealing picture, the subject of which is within range of the child's understanding, calls forth his spontaneous attention, if coupled with a story equally appealing. The picture makes the story more real. It gives warmth and color. What the eye sees is probably more clearly retained than what the ear hears; hence the impressions made by the picture give them an added advantage.

The picture should be simple. It should portray but few objects, for the complex picture is too confusing for the eye to analyze and for the child mind to grasp in its meaning.

We are greatly indebted to the old masters whose paintings of Old Testament history, of the Madonnas and of the Infant Jesus have preserved for us in pictorial art the finest and best of spiritual achievement. It is possible from these to begin an acquaintance with good pictures which will lay the foundation for later appreciation of the best things in art.

"I like this picture ["Christ Blessing Little Children"], mother," said eight-year-old Richard as he lay in bed ready for his night's sleep. His acquaintance with it had begun

when as a child of three he had listened to his teacher tell about "the Man with the kind, beautiful face."

Sometimes the telling of the picture-story will be an elaboration of what may be seen in the picture. More often, however, there may be a "regular story" told from the picture. The story, as before stated, should usually not be more than three minutes in length, as this is about as long as the child is able to stand at one time. The story should be told slowly and clearly, for the child does not gather thought as rapidly as he will later and the unfamiliarity of the teacher's voice must be overcome. Even with a three-minute story, the simple rules of story-telling are fundamental:

The story should have an *introduction*, brief and definite. The body of the story should consist of a *succession of interesting incidents* closely connected with each other and definitely related to the main theme.

The story for this age must be very simple and often there will be but one interesting incident for the body of the story.

The story should usually lead to a *climax*, some interesting happening which is the culmination of the story. The story itself should be considered the climax of the morning.

Says Hugh Walpole, "Stories for the little child should be based on principles of beauty, truth, honorable and just conduct, compassion and kindliness."

References

Lucy Sprague Mitchell, *The Here and Now Story Book*, E. P. Dutton & Company, New York City, New York.

Sara Cone Bryant, *How to Tell Stories to Children*, Houghton Mifflin Company, Boston, Massachusetts.

Anna F. Betts, *The Mother-Teacher of Religion*, especially Chap. XI, The Abingdon Press, New York City, New York.

Edward Porter St. John, *Stories and Story-Telling*, The Pilgrim Press, Boston, Massachusetts.

Eva B. McCallum, *The Nursery Class of the Church School*, Bethany Press, Saint Louis, Missouri.

Where to get pictures:

Brown Picture Company, Gramstorff Bros., Beverly, Massachusetts.

The Garden City Educational Company, 515 South Wells Street, Chicago, Illinois.

The Perry Picture Company, Malden, Massachusetts.

W. A. Wilde Picture Company, Boston, Massachusetts.

CHAPTER XII

SONGS AND RHYTHMS

Little Richard, five, lived in a home which had a fine player-piano, but no radio. His mother was a good musician. An abundance of the best music was quite constantly coming from the piano, operated by mother, father, the two older children, and even by Richard himself. Radio had been excluded because the parents doubted the wisdom of allowing the children to hear the jazz to which young folks are so inclined to listen. The piano productions, many of them simple for the benefit of the children, were all worthy music. But one day one of the older children discovered a cheap jazz record that had in some way got into the collection and put it on the piano. Richard, playing in another room, listened for a moment in surprised astonishment. It was his first experience with such music. Then he called, "Oh, stop it, and give us some music!" It is possible that the child who hears the best music the first six or eight years of his life will not develop a taste for cheap jazz.

The value of good music as a part of the young child's education has not been fully recognized. Not only does music education given in these early years[1] "constitute a foundation for all later musical experiences," as Alice G. Thorn tells us, but it is equally important as a part of childhood experience. We may even agree with Patty Smith Hill when she[2] "hopes that the day is not far distant when one will be as humiliated not to know Beethoven, Wagner, Chaykovski or Chopin as to be ignorant of Homer, Shakespeare or Milton." But the possibility of

[1] *Music for Young Children.* Charles Scribner's Sons.
[2] *Ibid.*

later humiliation is not the main reason for giving music to the child. The reason is, rather, that music is a soothing, a stimulating, a refining, a joy-giving influence in the child's education here and now.

All children are not musical to the same degree, just as capacity for language development differs; but it is demonstrably true that most children enjoy music.

It is also abundantly proved that taste and appreciation in music follow the type or standard of music heard. Common experience has shown that marked musical ability or a keen appreciation of music in adult life usually comes to those who have been steeped in good music during the early years of childhood.

Especially fortunate is the child who has a singing mother. The crooning of a lullaby, the humming of little tunes, the playing of simple, beautiful music are contributing factors in bringing into the child's life the beauty of music.

The baby of ten months awakens from sleep; there is a little cry to bring mother; the mother is wont to call in musical chant, "Yes, Cynthia Ann, mother's coming;" the child is soothed with mother's approach. At fifteen months the child of a naturally happy disposition often gives expression in crooning. A little exercise pleasing to mother and child is that of Sara Louise, in which they call and answer one another in a happy little game of impromptu singing.

As the child's vocabulary increases, the singing of nursery rimes and jingles should have their place in his musical education; like the story, they appeal to his fun-loving nature and give him happiness.

The old folk tunes are most highly commended as giving the foundations of good music. Conceived by a simple people, they were the expression of their own child-like feelings. Their simplicity makes them very desirable for

the expression of childhood. The tunes are simple and full of melody; the words are usually within the realm of the child's understanding; there is a lure in the song.

Among all peoples and for all ages music is the language of worship. To enter into the song with simple understanding may be worship, or the beginning of the spirit of worship, in the heart and mind of the little child.

Through the song the child has brought to his mind the familiar things of nature, the rain and the sunshine, the birds and the flowers. Through songs his pets are endeared to him more closely. Thoughts of love and of happiness, of God's care, are expressed in song and have a vital place in religious training. The song helps the child to understand God's part in his world.

The songs for the three-year-old should be short and simple, probably not more than three or four lines in length. While a number in the collection exceed this length, several are classics and may be sung by the teacher and assistants. Because it is difficult for most children of this age to carry a tune on first hearing, it is advisable that the song be sent home in order that the parents may co-operate in the work. The song, like the story, is by this method repeated again and again, and, like an old familiar friend, it becomes endeared to him. Occasionally, through the suggestion of the teacher, the child may be encouraged to sing the song alone, thus gaining self-confidence.

Expressive of joyousness, many a little child is wont to devise a little jingle or a song of a few phrases to tell of a happy experience in play. In this way creative imagination is cultivated.

Says Thomas W. Surette:

A child in a group singing happily a song into which he throws his whole being is creative in the best sense of the word. A child sitting in a group listening intently to a beautiful composition is

creative in proportion to his capacity to feel vividly, to hear accurately, and to think the music with the performer. In fact, we are creative when we look with the inward eye or hear with the inward ear.[1]

Whatever the psychologist may think of Surette's use of the term "creative," all will agree that the child who listens in this way is learning to use music. He may even be laying the foundations for being creative.

In her valuable book, *Music for Young Children*, Alice G. Thorn says: "Of all the elements which enter into a child's musical experiences, the element of rhythm has the greatest appeal." In giving her reasons she cites two: *First*, rhythm is "deep-seated and ages old," as shown by the most primitive peoples in the use of their crude instruments. The *second* is the response in muscular activity which seems to be called out by the music, if it has a marked accent.

This feeling of rhythm develops very early in the child's life. One infant of ten months was known to keep time by swinging the arm, as the mother played the piano. Another child, after listening and seeing the "Pat-a-Cake" play, tried to imitate the movement; the child seemed to have a feeling for the rhythm before being able to execute the movement of hands.

Of the number of advantages in rhythmic response two may be mentioned as of particular interest to the nursery child: *First*, the development of motor controls through carefully planned and appropriate exercises. *Second*, the development of social values through participation in group activity. The child learns co-ordination of muscles and grace of movement as he sings with appropriate action, "Here's the baby's cradle, Rock-a-baby bye." He gets a feeling of rhythm as he flies like a bird; in marching he gets

[1] From "Creative Expression Through Music," for January, February, March, 1927. The Progressive Education Association, Washington, D. C.

a sense of rhythm by stepping in time to the music. The nursery-school teacher was sitting at the piano. Billy came up and said, "I want to march." The teacher at once played the music to which he kept step. The other children took it up and were soon keeping time to the four-four music, naturally and without direction.

Through group rhythms the child learns something of social values. At first he may be timid and self-conscious; he loses this timidity when he finds out that by trying he can do what the others are doing, and thereby gains self-confidence.

In the course of the morning it may be well to have a rest period of five to eight minutes. The children may sit quietly on chairs or lie on the floor with rugs or papers under them. The playing of beautiful music during this period has a quieting and restful effect. It helps too in creating and fostering a love of good music. For this purpose the following selections are suggested:

"All Through the Night," a Welsh Air.
Air from "Berceuse," Jocelyn.
"Cradle Song," Brahms.
"Consolation," Mendelssohn.
Largo from "New World Symphony," Dvorak.
"Slumber Song," Jessie L. Gaynor.
"Flow Gently, Sweet Afton."
"Sweet and Low."

A number of rhythmic exercises are here given which will to most teachers be suggestive of others:

1. Clapping of hands; for this a march is used.
2. Stamping of feet; same music.
3. Clapping of hands, and stamping of feet; same music.
4. Tapping three times each, heads, shoulders, knees, toes; for this chords are used.

5. Running on tip toes.
6. Flying like birds.
7. Skipping.
8. Marching; a march.
9. Galloping horses; for this the gallop is used.

References

Alice G. Thorn, *Music for Young Children*, Charles Scribner's Sons, New York City, New York, Boston, Chicago, Atlanta, Dallas, San Francisco. 1929.

National Society for the Study of Education, *Twenty-Eighth Year Book, Preschool and Parental Education*, Chap. IX. Public School Publishing Company, Bloomington, Illinois.

Anna F. Betts, *The Mother-Teacher of Religion*, Chap. XV, The Abingdon Press, New York City, New York. 1922.

The following books contain many songs suitable for the little child:

J. W. Elliott, *Mother Goose Songs*, McLaughlin Brothers, New York City, New York.

Emilie Poulsson, *Finger Plays*, Lothrop, Lee and Shepard Company, Boston, Massachusetts.

Julia Lois Caruthers, *Finger Plays*, Clayton F. Summy Company, Chicago, Illinois.

Davison and Surette, *Folk Songs*, C. C. Schirmer, Boston, Massachusetts.

Baker and Kohlsaat, *Songs for the Little Child*, The Abingdon Press, New York City, New York.

Emilie Poulsson, *Songs for the Little Child's Day*, Milton Bradley Company, Springfield, Massachusetts.

Eleanor Smith, *Song Devices and Jingles*, Lothrop, Lee & Shepard Company, Boston, Massachusetts.

Edna Shaw, *Songs to Sing*, Simcoe Publishing Company, Buffalo, New York.

CHAPTER XIII

TEACHING THE CHILD TO PRAY

In the opening chapter of her delightful book, *Children's Rights*, Kate Douglas Wiggin says, "The best way for a child to find God is never to have felt any separation from him." The sentence is full of meaning with clear implications. It implies that the young child's experience of God can come to him naturally and effectively only in a home whose atmosphere is permeated with God-consciousness in its interpretation of love, peace, and quiet joys. It means that the parents have that sympathetic understanding of child nature which realizes that religious impressions, concepts, habits must be built day by day into a system of habits and conduct which are in a process of development.

In an earlier chapter on "Religious Training in the Home" Miss Edna Dean Baker has dwelt upon the foundation principles responsible for the religious development of the little child. "'Father' is a concept already potent with meaning; 'love' is a word whose magic he has experienced; 'gifts' are the medium of expressing love in his home; 'service' is a daily custom."[1] It is these simple, understandable factors that lay the basis for the little child to "find God": fatherhood, love, giving, service, or helpfulness.

The child cannot be taught wholly through the intangible ways of expressing right attitudes, fine as they are as background of religious training. There must be talks, answers to questions which come naturally in the day's living, stories and songs of a religious nature. There will be the

[1] From *The Worship of the Little Child*, by Edna Dean Baker. Used by permission of the publishers, The Cokesbury Press.

observance of prayer in the home. Grace at table and prayer at the little one's bedside have a real value, for as the child develops he may be led to voice his petitions in prayer.

Possibly this may be the order of his development: At first he may have a feeling of wonder or curiosity as to what it is all about; he may be too young to understand the words, but as these observances are followed day after day the feeling of wonder or curiosity may change to a feeling of quietness. As he grows older he hears his name linked with one the mother calls "God." The feeling of quiet seriousness turns to a feeling of reverence.

There comes the day when from his own experiences, simple as they are, the child may thank God the loving Father for something real and dear to him. Marjorie thanked God for the black-and-white kitten that had been given her. George, a lad of ten, was captain of his football team; each night he prayed for every member on the team. It seemed that much of the success depended upon one named Joey. "O God, don't let Joey fumble, don't let Joey fumble."

Katherine Jane was an unusually active child, yet withal very sympathetic. One evening she prayed, "Dear God, if you are as tired as I am, please don't bother about me." It was the beginning of a serious illness, and through it all the loving Father seemed very near and comforting.

These true incidents will illustrate the principle: the great end and aim of prayer is to cause the child to find in God a Friend and Father to whom he turns as naturally as he does to his loving earthly father. "When the child *knows* and *loves* he is ready to pray."[1]

The prayer of the three-year-old will be very short,

[1] Edith Read Mumford, *How We Can Help Children to Pray*, p. 27. Longmans, Green & Co.

probably it will be concerning one item; the span of his attention is short; a longer prayer causes him to lose interest. The prayer in the church school should be an outgrowth of the lesson story.

References

Edna Dean Baker, *The Worship of the Little Child*, The Cokesbury Press, Nashville, Tennessee. 1927.

Edith Read Mumford, *How We Can Help Children to Pray*, Longmans, Green and Co., New York City, New York. 1923.

Anna F. Betts, *The Mother-Teacher of Religion*, Chap. VI, "Teaching the Child to Pray." The Abingdon Press, New York City, New York.

PART III

THEMES AND PROGRAMS

CHAPTER XIV

EXPLANATORY NOTES AND SUGGESTIONS

The activities suggested in Part III and the materials of this section of the book will furnish enough, and probably more than enough, for a full year in the nursery class. The lesson-stories in a measure follow the seasons; that is, there are appropriate stories intended for the autumn and Thanksgiving, followed by those for Christmas. In the spring are stories suited to that time of the year. Teachers will understand, however, that the sequence in which the themes are used is not meant to be rigidly fixed by the order in which they occur in the text. Seasonal variations in different regions, the weather, and many other factors may need to be taken into account. Each teacher should plan carefully, and use the themes in the order best suited to her particular group.

Thirty-two lesson-stories are provided, in which are developed themes of love, appreciation, kindness to pets, and other interests dear to the little child. All teachers of the nursery school know, of course, that stories, songs, prayers, rhythms—in fact, all activities suitable for the little child will bear much repetition, really need much repetition, if they are to fulfill their purpose. It is this fact which warrants the statement that the outlines here given provide an abundance of material for the year in the nursery class. Just what shall be repeated and how often, and how fully the program is to be followed in detail must be left to the judgment of the teacher and the response of the class. It is likely too that many teachers will desire to supply activities, pictures, and stories of their

own selection. This is desirable provided that care and skill are used in adapting all such materials to the age and comprehension of the children. If this is not done, the best effects will not be secured.

A session program. In each session there will be one group period of about twenty minutes (certainly never over a half-hour). This will include not only the lesson-story (with picture), song, and prayer, but also the pasting of the picture to be taken home for use there. Overstrain and weariness must be avoided by frequent change of activity, by free play and by rest periods. The activities for the group period are outlined rather fully for the themes which are presented in this section. Experienced teachers will, of course, vary the procedure as the needs of their class seem to make desirable.

Picture-stories. Most of the stories are to be told from pictures printed on heavy cardboard and provided by the publishers of this book. These pictures are large enough to be used before the class. In addition, small prints of the pictures should be provided for the children to paste for taking home. These will cost but a few cents, and no false view of economy should deprive the children of their fine teaching effect. Prints of the old classics can be had from the supply houses as listed on page 193. Small prints of the modern pictures made for this course can be had from the publishers.

Only one story should be told and one lesson-picture presented in any one session. Before entering upon the presentation of the programs the teacher is advised to make a careful study of Chapter XI.

Rhythms and songs. On page 173 of the text will be found a group of rhythms and songs. Five to eight minutes spent in rhythmic exercises is a good introduction to the lesson and serves as a relaxation period. Probably not

more than three such exercises should be used in any one session. An appropriate song is planned to accompany each story. Other songs as they become familiar are sung by the group, but they should not be introduced too rapidly. The song, like the story, bears much repetition. A mimeographed copy taken home by the children is not only an aid in learning the song, but helps in teaching the sentiment and ideas implied as cannot be done by the church school alone. Parents may be supplied with the gray mounting books No. 90, procured from Milton Bradley Company. In these may be pasted the songs brought home by the children.

The prayer. With a number of the lessons an appropriate prayer is given. The prayer, however, should be a natural outgrowth of the story or conversation. The attitude of bowed heads and clasped hands has a quieting effect and will lead to a spirit of reverence. Whatever spontaneous prayers are used should fit in with the occasion, and should not exceed a sentence or two in length.

Picture folders. That children may paste pictures and take them home has several times been mentioned. For convenience and also to add to the attractiveness and importance of the activity, simple folders or covers may be made from assorted sheets (in colors) known as "Bradley's Bull's-Eye Papers." The size of the folder is about 6 x 8 inches. The children call the folder their "picturebook." The "book" can be made more attractive with colored crayons. The name of the picture carried on the folder and also the child's name adds interest.

Usually, the folder is taken home with but one picture in it, but more often it may contain several related to a single subject. For example, on two successive Sundays the stories have been about chickens. Each Sunday a picture has been pasted on colored paper. On the second

Sunday both pictures are inclosed in the "book" and taken home. If the school is fortunate enough to have a mimeograph, the appropriate story and song may also be included in the folder. Another feasible plan is for the parent to have the gray mounting book, into which may be pasted all pictures, songs and stories brought home by the child.

Celebration of birthdays. The Sunday following a birthday is a good time to observe the occasion. The child who has had a birthday will enjoy telling about the party, the cake with its candles, presents, and the like. On the table may be an imitation cake (to be had from a church supply house), with candles, or there may be individual candles in candle holders.

The birthday song, "Happy Birthday to You," is very simple and can be understood by all the children. The child whose birthday is being celebrated may choose different children to blow out a candle as he stands by the table. It is better to have the child come to the table than to carry the candle around. (There must be real precaution taken in order to avoid danger.) Each child in turn may express birthday wishes to the other. Counting the pennies brought by the celebrant to represent his years is another important part of the ceremony. A prayer thanking God the loving Father for ..... (child's name) happy birthday, adding to it the petition for his care all through the year, may complete the observance of the birthday.

The tea party. As a change from the usual story period, the tea party affords a wholesome diversion, especially on a warm Sunday morning in the summer time and occasionally during the year.

The plan: At the tables individual doilies and napkins are placed, also a plate of graham crackers. One child at each table is asked to serve the others from a central serving

table on which are placed glasses (sherbet size) of water. When all are ready the following "grace" is said, the children bowing their heads, and with hands clasped:

"God is great and God is good.
Let us thank him for our food.
Thank you, God."

The tea party gives opportunity for little lessons in service, sociability, and observance of thanks to the loving Father.

Assuming the session is held during the church service—an hour and a half—about fifty minutes will be spent in free play, ten or fifteen minutes for putting away playthings, the last twenty-five or thirty minutes for lesson period, allowing for diversions. It is a good plan to do things in an orderly manner, not seeming to be hurried to get through a program.

A Letter to Parents

(Name of Church)

Date.....

Dear Parents:

Because the little child is so very timid and shy, especially during his first days in the nursery class, we feel you will want to co-operate with us in teaching the little songs and stories which we will send home from Sunday to Sunday.

The first lesson stories are about home relationships: "Billy Learning to Walk," "Daddy Is Coming Home," "The Baby and His Bottle" –familiar themes to the little child. A little later there will be stories about the cow with the thought of developing appreciation for milk, the child's food. At the Christmas season there will be stories and pictures relating to that wonderful time. Nature stories and pictures will be used to teach about care of pets and other interests dear to the little child.

Will it be asking too much of you to take fifteen minutes a day to sing the little songs and to tell the stories about the pictures?

At this time too we wish to acquaint you with the objectives of the children's giving in our church school.

It is worth much to the child to be interested in other little children who have not had the happy home environment that he has had.

The money which the children of the nursery class bring this year will be devoted to the little children of .....
We bring in pictures, incidents and stories of the needs of these children, so that they become more real to the children as the year progresses.

We feel that you will be glad to cooperate with us in helping the child in giving. We are asking you to take home a box of the envelopes for the child's use each Sunday. Will you please write the name of the child on the envelope each Sunday, in order that he may put into the basket his own offering.

Cordially yours,

(Name) .....
Superintendent Nursery Class.

CHAPTER XV

LESSON MATERIALS AND ACTIVITIES

1. Theme: Enlarging the Child's World

LESSON *One: Conversations About Familiar Things*

Conversation: Part of the period of the first Sunday morning may be spent in getting acquainted. In small groups or individually the teacher and assistants talk to the children. Conversation may be about new things — new clothes, color of dresses or of suits, new shoes, etc. Questions may be asked about the summer: Did the children go on a trip? Where did they go? Did they have a good time in the country, etc.?

Teacher: "Ruth has a new ring, I see. Where did you get your pretty ring, Ruth?"

Ruth: "My grandmuvver givd me this w(r)ing. I went to see her 'way on the tw(r)ain."

Teacher: "John, you have been gone a long time. Have you been in the country?"

John: "My granddaddy has some chickens and some pigs."

"Oh, my granddaddy has some cows and some horses too," chimes in Jimmie.

"I have some new shoes, Miss Bell. My daddy buyed them for me," chirps Helen. "See my new shoes," and all around the circle new shoes are exhibited.

The conversations are largely responses from the children who have been in attendance for some months. At the beginning of the year the children who are newly en-

rolled are very shy and not ready at once to talk. In leading the child to express himself, some of the shyness and timidity may be overcome; eventually he feels himself a part of the social group.

Artist, Leone Walker

BILLY LEARNING TO WALK

From picture "First Steps." Through courtesy of the owner of the copyright, Mr. Edwin Bird Wilson, Financial Advertising, New York City.

At this time one or two of the simpler rhythms may be introduced, such as:

1. Marching to put offering into the basket
2. Clapping of hands
3. Stamping of feet
4. Both together

The guiding principle in teaching little children is to follow their interests, live in their world, think and feel on their age level. The attempt to do this has led us to make the first three topics deal with home situations; for the little child lives but in his home relations. So we have "Billy Learning to Walk," "Daddy Is Coming Home," and "The Baby and His Bottle." All these experiences are familiar to the child, and in them he will find a link between his home and the nursery class.

LESSON *Two: Billy Learning to Walk*

1. Free play period
2. Putting away playthings
3. Group period:

Offering: One child holds the basket, while others come forward as music is played and drop envelopes into the basket.

Rhythms: Clapping of hands; stamping of feet; both together; touching heads, shoulders, knees, toes.

Story:

Once upon a time there was a little boy and his name was Billy. Daddy and mother and Billy were out in the garden. Daddy and mother were playing with Billy.

Mother said to daddy, "Don't you think our Billy is big enough to walk?" Daddy said, "Yes, I think our Billy is big enough to walk." So mother got down on her knees on the grass. She held out her arms to Billy. As

you see, Billy is standing in front of daddy. To Billy it seems a long way to where mother is. Mother smiles and says, "Come on, Billy." And here he is, walking all the way to mother. I think he is going to make it, don't you?

Song: "I Love" (to be taken home and pasted into gray mounting book).

Prayer: Dear God, our loving Father, we thank you for our mothers and for our daddies. Amen.

Pasting picture: "First Steps," on colored paper.

NOTE.—The three pictures and stories of "Enlarging the Child's World" may be sent home separately each Sunday or they may be combined in one book the third Sunday.

Early in the year the action song, "All for Baby," by Miss Emilie Poulsson, may be taught to the children. Probably for a Sunday or two one verse with action is sufficient. The following Sundays other verses are added, until the children are familiar with all the song. During this time copies have been sent home with the children.

NOTE.—The teacher will be guided by the time available and by the interest of the class as to closing with what has been outlined, or adding other activities. This suggestion will hold for all lessons of the series.

LESSON *Three: Daddy Is Coming Home*

1. Free play period
2. Putting away playthings
3. Group period:

Offering

Rhythms

Song: "All for Baby"—two verses with action

Story:

Tommy and Helen are running to meet daddy. They think it great fun to see which one can reach him first. For a long time they have been sitting on the steps waiting.

Sometimes when it is cold they watch through the window. To-day it is warm and sunny. Helen thinks she can beat Tommy because she is older than he. Tommy thinks be-

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DADDY IS COMING HOME

cause he is a boy he can beat sister. Which one do you think is going to meet daddy first?

Song: "I Love"
Prayer
Pasting of picture

If the time has not all been used, additional rhythms may be used or the song repeated, or soft music played while the children rest before going home.

From *Finger Plays.* Lothrop, Lee and Shepard Company, Boston.

LESSON *Four: The Baby and His Bottle*

Group period:

Offering

Rhythms

Song: "All for Baby"

Story:

Here is a picture of baby taking his dinner. Mother said, "It is time for baby to take his nap." A little while ago he

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THE BABY AND HIS BOTTLE

felt like crying, he was so hungry; he was *so* hungry he thought he would just have to cry about it. But mother knew he was hungry. She filled the bottle with milk and

brought it to him. Then she said, "Now Dickie can have his dinner." The baby looks very happy now, doesn't he? Soon he will have his dinner and be ready to take his nap.

Questions which might be asked: What is in the bottle? Where does the milk come from? Who has a baby brother or sister? What is the baby's name? Do you take a nap?

Prayer, thanking God for a baby brother or a sister; suggestions may come from the children.

Song: "I Love"

Pasting of picture from which the story is told; or from magazines, pictures of babies, of cows, or of bottles of milk.

Song: "All for Baby" (to be taken home)

2. Theme: A Familiar Friend, the Cow: Thankfulness for Food

Lesson *One: A Talk*

The purpose of these two lessons is to awaken appreciation for food, and to lead to an expression of thanks to God for giving us food and drink.

Group period:

Offering
Rhythms
A Talk About the Cow:

If the cow could talk she might say something like this: "I am a black-and-white bossy cow. In the summer time I eat the nice green grass in the pasture. In winter I eat oats and hay and corn. My food makes nice fresh milk for boys and girls to drink. Do you see where I keep the milk? It is in the bag between my two hind legs. A man

will come to milk me. He takes hold of the little things hanging down from the bag. They look like fingers. Each one is called a teat (tēt). He squeezes and pulls on the teats, and the milk comes out into a big pail. I am glad

Courtesy of the Holstein-Fresian Association of America, Chicago, Ill.

A FAMILIAR FRIEND, THE COW

you like the nice fresh milk. It will make you grow big and strong like daddy and mother."

Prayer: Dear God, our loving Father, we thank you for the nice fresh milk from the bossy cow. Amen.

Song: "Fresh Milk."

See note in "Source of Supplies" at the close of lessons.

LESSON *Two: The Baby Calf*

Artist, Millet

BRINGING HOME THE NEWBORN CALF

Group period:

Offering

Rhythms

Story:

Do you see the little baby calf that the men are carrying? Early one morning the father went out to the pasture; he went out to the pasture to milk the cows. Right beside its mother there was the little new baby calf. Molly Moo Moo, the mother cow, looked as if to say, "See my baby, see my baby!"

Father said: "Yes, I see your baby, Molly Moo Moo. I think we'll take your baby to the barn. It will be warm and comfortable in the barn."

See how carefully they are carrying the Baby Moo Moo!

Molly Moo Moo is walking behind. She is kissing her baby. I think she is saying, "Don't be afraid, my baby; the men will take you to the barn; it will be warm and comfortable in the barn." The woman with the cap on her head is saying, "Don't be afraid, Baby Moo Moo; we love little babies."

Song: "Fresh Milk" (to be sent home)

Prayer: Dear God, our loving Father, we thank you for the nice fresh milk from the bossy cow. Amen.

Pasting of picture

Other suitable stories of the cow are to be found in *The Mother-Teacher of Religion*; also story, "Bread and Milk," page 8, in *Object Lessons for the Cradle Roll* by Frances Weld Danielson.

3. Theme: Companionship, the Play-Mother

LESSON *One: Playing in the Leaves*

Happy is the mother who plays with her children, and happy are the children. The fortunate child who has a play-mother can never be wholly without resources for one important phase of his development. For the time being the nursery teacher is vicariously mother to the child and should be able and ready to enter into the spirit and fun of his play.

Group period:

Offering

Song: "All for Baby"

Story:

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Artist, Vera Stone Norman

PLAYING IN THE LEAVES

One day, after Bobbie and Barbara and Little Carol had taken their afternoon naps, mother said, "Children, how

would you like to go out in the yard and play in the leaves?" Bobbie said, "I like to play in the leaves. I like to run through the leaves." Mother said, "I can make something pretty with the red and yellow leaves." Barbara thinks she will pick up the pretty red and yellow leaves in her dress. She will carry them to mother. What do you think Little Carol would like to do? Perhaps he would like to rake the leaves for daddy to burn.

An added interest is given to the story if the teacher has collected the red and yellow leaves. In order to keep the leaves from curling they may be pressed on the back with a bit of parafin. Several leaves may be pinned together, making a hat. Or make hats with squares of bright-colored paper, pinning to fit the head. A leaf pinned to the hat completes the decoration. The children will enjoy marching or skipping while wearing the decorative hats.

Song: "Gay Leaves"

This song may be used as an action song, the teacher and assistants singing it while the children, turning and gliding, act the "whirling, twirling in the air," and "fall here and there" by dropping gently to the floor.

Song: "I Love"

The prayer may express the thought of companionship as developed in the story of the mother playing with her children.

4. Theme: Building Appreciation for Rain

LESSON *One: A Talk About the Rain*

This lesson fits in well with a rainy day. After the usual activities connected with the period of free play, turn to a talk about the rain. Some of the children may tell that mother thought at first it was raining too much for them to come. Others may have gotten wet. There will be much material ready for an interesting conversation. At the

proper time the teacher may talk to the group about the rain somewhat as follows:

Sometimes we wish it would not rain because we want to go out to play. Sometimes we cannot go to the picnic because it rains. But do you know the rain makes the nice green grass to grow? It makes the leaves and flowers fresh and beautiful; the food we eat, like the vegetables—carrots, and peas, and spinach—and so many things are watered by the rain. Shall we thank God for the rain?

Prayer: Dear God, our loving Father, we thank you for the rain that makes things grow. Amen.

Song: "The Rain Song" (to be taken home)

A bit of imagination may be used in playing the thunder is the clapping of hands, the children clapping hands to imitate thunder.

LESSON *Two: The Rainy Day*

Group period:

Offering

Rhythms, adding others to those already known

Song: "Song of the Children's Food"

Story:

One day Mary Lou decided she would go for a walk. She would take her new dolly, Patsy, with her. Daddy had given Mary Lou the dolly for her birthday. Patsy, the dolly, was dressed in a pretty yellow dress and a white lace bonnet. She had blue eyes that would open and shut. She had lovely golden curls too.

Mary Lou would take Patsy to ride in brother's express wagon. And here they are! But do you know, it is raining very hard! Mary Lou doesn't mind it at all because she has her parasol. I am afraid Patsy will get wet and the rain will spoil her pretty yellow dress. Tweedles too is out for a walk. He may think it more fun to run. I shouldn't wonder.

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THE RAINY DAY

Song: "I've a Dear Little Dolly" (to be taken home)

At the close of the song children may continue to imitate rocking of dolly, while singing or humming "Rock-a-bye Baby." Or let each child hold a doll if there is a sufficient number; if not, taking turns with the big doll gives happiness.

Pasting picture

The doll is the child's baby. The love and tenderness bestowed upon it are a reflection of what the child is and feels. Doll playing is educative in creating imagination, the emotions, the social nature.

Photo.: Zoological Park. Courtesy New York Zoological Society.

THE GRAY SQUIRREL

5. Theme: Being Kind to Animals

LESSON *One: Little Sharp-Eyes, the Squirrel*

Group period:

Offering
Rhythms
Story:

One morning I was sitting near my window eating breakfast. Out in the yard there was an old oak tree. Pretty soon I saw a squirrel come running down the old oak tree. He had bright shining eyes and a long bushy tail. With his bright shining eyes he looked all around to see, I suppose, whether anyone could catch him. Squirrels, like birds, are easily frightened.

Little Sharp Eyes picked up an acorn; he hopped up on the bench near the tree. He took the acorn between his paws and ate it. Then he hopped to the ground. He picked up another acorn. Up again he hopped to the bench and ate the acorn. Do you know that little squirrel ate as many as five acorns for his breakfast that morning! Then up the tree he ran as fast as he could go.

Song: "Little Squirrel"

Prayer: Dear God, our loving Father, we thank you for the squirrels. Amen.

Pasting picture of squirrel

Suggestions for talk about the squirrels: How they live in trees, how they store up acorns for their winter food. Acorns might be gathered to show the children.

6. Theme: Thanksgiving

A letter: On the second Sunday preceding Thanksgiving the following letter may be sent home with the children, suggesting the making of the day a bit happier for those

who are less fortunate than ourselves. It is well to have the letters written on the church stationery, thereby making the program seem a united activity of the school, as other departments no doubt are sharing in the same plan.

(Name of Church)

Date.....

DEAR PARENTS:

Glad Thanksgiving time will soon be here. We hope the children in our nursery class will think of other little children at the happy festival season, and so, according to our custom, we are asking each child to bring next Sunday a gift of fruit, one or more apples, oranges, bananas, vegetables, etc.

These will be sent to ..... as a Thanksgiving treat.

Very cordially yours,

(Name).....

Superintendent Nursery Class.

LESSON *One: The Thanksgiving Dinner*

Offering

Rhythms: On this particular morning there will be a large basket or box to be gaily decorated with colored crêpe paper to receive the offering the children have brought. Probably the children will enjoy helping in the decorating—it seems a part of the festivity. Another part of the morning exercise may be a "fruit festival," when the children march around the room with the fruit and deposit it in the basket; possibly there may be impromptu singing as the children carry the fruit.

Song: "Song of the Children's Food"

Story:

Kenneth and Shirley Jane are helping mother with the

Thanksgiving dinner. Yesterday daddy brought home a big turkey for the Thanksgiving dinner. This morning mother put the turkey into the oven to bake. In the picture you see she has opened the door of the oven to see whether the turkey is baking just right. Kenneth says,

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THE THANKSGIVING DINNER

"Yum-yum, yum-yum. How good it smells!" Shirley Jane says, "Oh, mother, I like turkey!"

Kenneth and Shirley Jane will help mother set the table. Kenneth is such a big boy now, he can place the chairs at the table all by himself. Shirley Jane will watch at the window for grandfather and grandmother. They are com-

ing to the Thanksgiving dinner. Soon mother will take the turkey out of the oven and they will eat the nice Thanksgiving dinner together. What else do you think they will have to eat?

The children may wish to tell about their Thanksgiving Day in answer to questions from the teacher; this will lead to a talk about God, the loving Father, who gives us everything.

The *Prayer* following may be an expression of thanks for these gifts or for a happy Thanksgiving Day.

Song: "Giving Thanks"

Pasting picture

LESSON *Two: Jackie Goes to Grandfather's*

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JACKIE GOES TO GRANDFATHER'S

Group period:

Offering
Rhythms
Story:

Jackie and his little sister are out in the country at grandfather's for Thanksgiving. After breakfast grandfather said: "Jackie, put on your cap and your sweater and your mittens. I have something in the barn to show you. Alice is all ready to go along."

So Jackie put on his cap and his sweater and his mittens, for it was cold that morning. Grandfather too put on his cap and his coat and his mittens. When the yreached the barn grandfather opened the door and they went inside. And here is what grandfather had to show Jackie: a dear little baby calf, all black and white. Jackie patted the little baby calf, all black and white, and said: "You dear little baby calf! I like to pat you."

Questions: Have the children been to the country? Did they see a baby calf? Did they see the cows? Did they see the chickens? What else did they see?

Prayer
Song: "Giving Thanks"
Song: "Song of the Children's Food"
Pasting of picture

Lesson *Three: A Day of Songs and Rhythms*

Children will enjoy an occasional day in which all the time of the group period is devoted to rhythms and songs. Such a program need not be related to any particular theme, but may be used whenever the teacher thinks best. Materials and activities for a session of this kind are suggested below. All the songs have been used and are therefore familiar to the children. After the free play period the

children are assembled in a group and the rhythms and songs alternated to avoid tiring of one type of exercise.

Offering
Rhythms
Songs as follows:

"I Love."	"Song of the Children's Food."
"Fresh Milk."	"Little Squirrel."
"All for Baby."	"The Rain Song."
"The Dolly."	"Giving Thanks."

One exercise of the rhythms may be the rocking of the dollies and putting them very carefully to sleep on imaginary beds.

7. Theme: The Shepherd's Care

Several weeks in advance of Christmas there may be pictures and stories of sheep. Somewhat closely associated with the Christmas story is the thought of sheep. The angels appeared to the shepherds as they were watching over their flocks by night. The shepherds came to see the baby Jesus and one brought a lamb for him.

To many little children sheep and lambs are unfamiliar. With the thought of helping to make sheep known to them there are a number of good pictures of sheep available. Toy animals may be procured from the department stores and from the five-and-ten-cent stores. In small informal groups or in the group period the teacher and assistants may show pictures of sheep and talk about them.

LESSON *One: Betty and Little Bo-Peep*

Group period:
Offering
Rhythms

Story:

One day mother and Betty and Freddie were out for a walk. Mother said: "Let us walk to the top of the hill. I see something white and woolly at the top of the hill." So they walked and they walked till they came to the top of the hill. And there on the top of the hill they saw some

BETTY AND LITTLE BO-PEEP

white woolly sheep. The white woolly sheep were eating the nice green grass.

Betty said, "Oh, mother, won't you take my picture wuth this white woolly sheep?"

Mother said, "Yes, I will take your picture with the white woolly sheep."

So here it is—"Betty and Little Bo-Peep."

Song: "The Sheep and the Lambs"

Prayer

Pasting of picture on colored sheet

A book of sheep pictures may be made. The following are suitable for such use: "Contented Flock," by Rosa Bonheur, No. 559 from the *Perry Pictures Company*, Malden, Massachusetts; "Brittany Sheep," by Rosa Bonheur, No. 174 from *The Brown Pictures*, Beverly, Massachusetts; "The Shepherd and His Sheep," by Mauve.

The story of "The Angels and the Shepherds," written from the picture, "The Apparition to the Shepherds," by Plockhorst, may be found in *The Mother-Teacher of Religion*, p. 188.

8. Theme: The Coming of the Christ-Child

For the child under three years of age Christmas has but little meaning. He may feel in a dim way that there is something unusual going on; he cannot account for it, perhaps he does not try. If he were capable of analyzing it, he might realize there was a general feeling of happiness abounding, and surely without analyzing it he is aware of this fact in some degree.

To the child of full three years or more Christmas is taking on a real personal significance. He gets a definite impression of the general atmosphere of happiness abroad. Noting this universal feeling in the air, he responds to it and wants to have a share in it.

The nursery-class teacher is eager to make this really first Christmas in the church school of deepest significance. By the time the child has reached the age of three he has acquired many of the deepest and most vital impressions that will ever come to him—impressions which will have a lasting influence on his later development. Is it not worth

while that the impression of this first meaningful Christmas shall be permanent in its simple beauty? With a prayer for every child, the teacher longs to bring to each one a gladness and happiness that shall be lasting through linking him up to God in a feeling of appreciation for the coming of the Christ-Child into his life.

With this thought in mind the teacher will study to make the entire program effective for the Christmas season. The program is not confined to Christmas Sunday alone. There will be plans involving a number of weeks preceding Christmas as the teacher seeks to make the approaches fulfill their purpose.

Co-operation with the parents is especially desirable, as they likewise have an earnest desire to bring to their children the deepest message of Christmas. Many parents have had neither the opportunity nor the time to make a study of pictures suitable for Christmas story-telling and will gladly welcome suggestions and materials. From the number of pictures available there may be chosen a few with suggested or written stories, and a song such as Luther's "Cradle Hymn." These may be sent home in individual packets or left in a personal call. With the material it is well to include a note expressing the joy of the Christmas season and conveying the wish that the parents will co-operate with the teacher in making the child's Christmas full of meaning.

Suitable as materials are such pictures as: "Joseph and Mary on the Way to Bethlehem"; "The Apparition of the Angels to the Shepherds," by Plockhorst; "The Arrival of the Shepherds," by Le Rolle; Correggio's "Holy Night," both the full picture and the detail; "Adoration of the Shepherds," by Murillo.

The following letter may be sent to the parents at the beginning of the Christmas season by the teacher. One or

two stories with a picture of the first Christmas may be inclosed, to be used with the child at home.

Date.....

Name of Church.....

The Christmas Season

Dear Parents:

We feel that you will want to co-operate with us in making this Christmas full of the deepest meaning and of lasting impressions. Up to three years, it is very probable that Christmas has but little meaning for the child of this age. He may feel in a dim way that there is something unusual going on—he can't account for it. But to the child around three Christmas is taking on a real personal significance. He gets a deeper impression of the general attitude of happiness. He notes more clearly this universal feeling that is in the air. He responds to it and wants to have a share in it.

We of the nursery class would bring to the little child with you a gladness and happiness that shall be lasting in linking up to God the loving Father a sense of appreciation for the coming of the Christ-Child into his life.

With this thought in mind we are sending to you two stories and pictures of the first Christmas for your story hour. At the church school the children are making little "books": a blue folder with a star on the cover; it will contain several pictures of the first Christmas. Each child will have a book to take home and to keep.

We wish also to extend to you our appreciation for your co-operation and to wish you the happiest of the Christmas seasons.

Very sincerely yours,

(Name).....

The Christmas Party

In addition to the stories, pictures and songs which are used to make the Christmas season more impressive, a Christmas Party will add much to the happiness of the little child. It may be his first party. The Christmas season is such a happy time! Under three he did not realize the wonder of it all. At bedtime and on Sunday afternoons mother has been telling him about the baby Jesus. They have been singing the song, "Luther's Cradle Hymn."

To receive an invitation something similar to the following, on the reverse side of a Christmas card, adds untold joy:

> Dear Cynthia Ann: You and daddy and mother are very cordially invited to our Christmas Party at the Church, Wednesday, December 21, at half past three o'clock. Should you like to bring a little gift for a child at the ..... we will be pleased. I hope you can come to the party. If so, will you let me know?
>
> Lovingly your friend,
>
> (Name) .....
>
> *Superintendent Nursery Class.*

(It is assumed that the class has an objective in giving; it may be the children of an orphanage or of a mission or of an unfortunate family—something about which there have been talks and explanations.)

For the party there has been very careful planning. A *tree* is ready with its gay decorations and electric lighting, and a simple inexpensive gift for each child. The children

skipping, playing, and singing around the tree all make it seem like a very festive occasion, long to be remembered. For refreshments, the purest of ice cream and the simplest, but dainty, sugar cookies are served. The party should not hold over an hour and a half. The occasion is, at its best, rather stimulating, and over-excitement is not good for the little child. The gifts brought for other children have been placed in a gaily decorated box or basket. The children depart, thanking the teacher for a very nice party, treasuring carefully the little gifts that they have received from the tree. The toy animals, such as reindeer, sheep, or cows, make very simple and appropriate gifts.

Rhythms: Skipping, walking to the right around the tree holding hands, walking left holding hands.

Songs: "Here We Go 'Round the Christmas Tree"; "Away in a Manger."

LESSON *One: The Trip to Bethlehem*

The story of Joseph and Mary on their way to Bethlehem may follow the one about the angels appearing to the shepherds, a favorable time being the second Sunday before Christmas. The occasion of Joseph and Mary's going will be omitted. The story will be about the trip, how they journeyed, etc.

Group period:

Offering
Rhythms
Story:

Joseph and Mary were going on a long trip. The morning they started on their trip Joseph gave the donkey some hay to eat; he gave it some water to drink. Joseph was good to his donkey. He led it out of the barn and said: "Good old Jocko, we're going on a trip to-day. We must

Courtesy of the Standard Publishing Co., Cincinnati, Ohio.

JOSEPH AND MARY ON THEIR WAY TO BETHLEHEM

go very, very carefully, for Mother Mary is going with us. We must go very, very slowly, so that Mother Mary will not get tired." Mother Mary is riding on Jocko's back. Father Joseph is walking by her side. That night they went to the big house to stay. There was no room for them at the big house. They went to the barn. There was room in the barn for them to sleep. That very night God sent the wonderful baby Jesus to them. His first bed was the clean, sweet hay which the cows and the donkeys eat.

Prayer: Dear God, our loving Father, we thank you for the wonderful baby Jesus. Amen.

Song: "Luther's Cradle Hymn"

LESSON *Two: The Christmas Story*

Group period:

Offering

Rhythms: Skipping, singing, and playing around the Christmas tree.

Song: "Here We Go 'Round the Christmas Tree"

Story:[1] The story, "The Trip to Bethlehem," may be repeated, followed with "The Christmas Story."

Do you see the baby in the picture? The mother has her arms around the baby as he lies on his little bed. The mother loves her baby just as your mother loves you. As she talks to him she smiles at him too and tells him that she is glad that God sent him to her. The name of the baby in the picture is Jesus. He is a tiny baby now—but some day he will grow to be a boy as big as you are. Shall we sing the song about the baby Jesus?

Song: "Luther's Cradle Hymn"

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

Prayer: Dear God, our loving Father, we thank you for the little Lord Jesus, who came at Christmas time to make us happy. Amen.

Song: "I Love"

A lovely Christmas Story, "The Baby Jesus," is to be found in "The Pilgrim Elementary Teacher," December, 1928, by Alberta Munkres, The Pilgrim Press, Boston, Massachusetts.

NOTE.—It is assumed that if there has been a tree for the party, it will be left in the room during holidays.

Artist, Corregio

HOLY NIGHT

Artist, Murillo

ADORATION OF THE SHEPHERDS

LESSON *Three: The Shepherds' Visit to the Baby Jesus*

Group period:

Offering

Rhythms

Story:[1]

The shepherds have come to see the baby Jesus. The mother is showing the baby Jesus to the shepherds. See how pleased they are as they look at the baby! Do you see the little lamb one shepherd has at his knee? I think he has brought the little lamb to give to the baby Jesus. I think that the little girl and her mother too are bringing something to Jesus. I wonder what they have brought to

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

him. Would you like to give something to Baby Jesus? What else do you see in the picture?

Prayer, thanking God for the dear baby Jesus

Song: "Luther's Cradle Hymn"

Pasting picture

9. Theme: The Babyhood of Jesus

Artist, S. Benz

REPOSE IN EGYPT

LESSON *One: The Trip to the New Home*

Group period:

Rhythms or action songs

Offering

Story:[1]

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

One day when Jesus was about two years old Father Joseph said, "Mother, I think we shall have to take another trip."

In the picture you can see the father and mother, with Baby Jesus, resting for a while on their trip to the new home.

Do you see the baby's clothes lying on the edge of the basket? And do you see there is a small pool of water[1] just in front of them? Do you think the baby has had a nice cool bath in the water? Baby loved the water in a tiny pool like this. He played with it and patted it, but it wouldn't stay! He tried holding it, but it just ran through his little fingers. The little waves in the water seemed to say, "You can't catch us, Little Baby; we too are out for a play." The bright sunbeams too wanted Little Baby to play with them. So they danced on the water and ran up to him very close, but Baby could not catch them. Oh, no, they were too quick for that! Oh, what a good time Baby had in the pool!

But now Little Baby is resting on mother's lap. Father has filled the water jug so that they can have a cool drink on the trip. And good old Jocko, how quietly he stands! He seems to know he must go very carefully, for mother and Little Baby will ride upon his back again to-day.

Prayer: Dear God, we thank you for fresh water to drink, for the merry sunshine and all that makes us glad and happy. Amen.

Song: "Luther's Cradle Hymn"

Pasting picture on colored paper

[1] Use word most familiar to the child. It may be pool, pond, lake, or river. After the introduction to any of the Christ stories it is better to speak of Jesus as "Baby" or "Little Baby." We should keep the reverential tone without becoming too familiar.

Artist, Ittenbach

THE HOLY FAMILY

LESSON *Two: The New Home*

Group period:

Offering
Rhythms
Song: "Luther's Cradle Hymn"
Story:[1]

The father and the mother and Baby Jesus are in their new home. Baby Jesus is lying on his mother's lap fast asleep. If he were awake, what do you think he would say to the little lamb? [The child may like to tell what he thinks Jesus would say to the lamb.] See how the lamb is rubbing his nose on the mother's knee and reaching up his head. I think if little lamb were able to talk he would say, "Nice little baby, can't you come and play with me?" Father Joseph too looks pleased and happy. See how he looks down at Little Baby as he leans on his crook. Father loves Little Baby just as mother does. The mother is thanking God for her child. She prays that the loving Father will care for him; that he will grow to be a good boy, kind to father and mother and to those around him.

Prayer, thanking God for our mothers and fathers.
Song: "Mother Sheep and Baby Lamb"
Pasting picture

LESSON *Three: Mother and Baby*

Group period:

Offering
Rhythms, or
Songs: "I've a Dear Little Dolly," "Rock-a-bye Baby," rocking dollies in arms, putting to sleep.
Story:[1]

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

Artist, Raphael

SISTINE MADONNA

This is a picture of the baby Jesus and his mother. The baby is bigger than when we saw him in the barn. Do you think he likes to run about and play? Do you suppose he can say "father" and "mother," just as you can? See how tenderly mother is holding him with his head pressed against her cheek! She loves dear Baby and is very happy to have her dear baby.

Prayer, thanking God for the dear baby Jesus. Amen.

Song: "Luther's Cradle Hymn."

10. Theme: Caring for the Birds in Winter-Time

LESSON *One: Beverly and Paul Feeding the Birds*

Group period:

Rhythms

Offering

Story:

© 1930, The Abingdon Press Artist, Vera Stone Norman

BEVERLY AND PAUL FEEDING THE BIRDS

One morning Beverly and Paul were looking out of the window. The ground was all covered with snow. The branches of the trees and of the bushes near were all covered with snow. Soon a little bird flew to a limb on the bush near the window. Another bird flew to the limb, and then another. There were three little birds on the bushes.

"Tweet, tweet, something to eat; tweet, tweet, something to eat!" At least that is what the children thought the birds were saying. "Oh, mother," said Beverly, "couldn't we take out some breakfast to the birds?" "Yes, I think that will be a nice thing to do. We will break some bread into crumbs and you and Paul can take it out to them. First put on your caps and your sweaters," said mother, "for it is cold this morning."

Now Beverly and Paul are back in the house watching the birds eat their breakfast. How many birds can you count?

Prayer: Dear God, our loving Father, we thank you for the birds. Help us to take care of them in the winter time. Amen.

Dramatization of story: One of the assistants and a number of the children are the mother bird and little birds (at one side of room). The other children have "crumbs" to throw to the birds as they come flying near the group which is singing the song, "Snow Birds."

NOTE.—The following letter may be inclosed with picture to be taken home:

DEAR PARENTS:

Our story to-day was about the birds in the wintertime—how when the snow covers everything it is hard for the birds to find anything to eat. We played the game, too, where some of the children were little birds, and others threw them crumbs to eat. Shall we throw out real bread crumbs for the birds to eat?

(Signed) .....

11. Theme: Expressing Love for Father and Mother

(For the session preceding Valentine's Day)

LESSON *One: The Valentine Party*

Group period:

Offering
Rhythms
Story:

One morning, when Betty was playing with her dolly, the door bell rang. Mother went to the door and there was the postman. "Here is a letter for little Miss Betty," he said. The letter had a red heart on the corner of it. "Shall I open it for you?" asked mother. "No, I will open it like father," said Betty. But it was hard to open, so she asked mother to help her. Here is what it said: "Dear Betty, you are invited to my Valentine Party to-morrow afternoon at three o'clock. Your friend, Patricia." Betty could hardly wait till daddy came home at night to show it to him. She ran to the door to meet him. "Oh, daddy, I am invited to a Valentine Party at Patricia's house." Then daddy read the invitation to the party. The precious letter was tucked under her pillow that night. "Oh, mother, may I wear my new pink dress Aunt Alma gave me?" asked Betty as she was getting ready for the party. The children had a happy time at the party. They played "Ring Around the Rosie" and other games. Allen showed a valentine he had made for Cynthia Ann. "Oh, mother," said Patricia, "can't we make some valentines for our daddies and mothers?" Mother thought that would be a nice thing to do and soon they were seated at little tables. Some big red hearts, some pretty little blue birds, a bit of paste, and soon there was a valentine for Jimmie's mother made by Jimmie himself; there was one for Patricia's mother made by Patricia; one for Betty's mother made by Betty. Every

little child made a valentine for his mother and daddy. Then Patricia's mother served ice cream and little heart cookies and they went home after thanking Patricia and her mother for a very nice time.

The teacher asks the children, "Would you like to make a valentine for your mother and daddy?"

Making of valentines. Simple materials such as red cardboard hearts about 5 x 4 inches for the background, lace-paper doilies cut down to 3½ inches, small gummed pictures as blue birds, for center. Below the inscription, "I love my mother and daddy," or something appropriate. An envelope for inclosure addressed "to daddy and mother" completes the valentine activity.

Following the activity the children may gather into group conversation: What our mothers and daddies do for us, bringing out expressions of love and appreciation.

Song: "I Love"

Prayer: Dear God, our loving Father, we thank you for our mothers and for our daddies. Amen.

12. Theme: Kindness and Helpfulness

LESSON *One: Jesus and the Lamb*

Group period:

Offering
Rhythms
Story:[1]

Jesus is now grown to be a big boy. Do you think he is as big as you are? And the little lamb has grown to be a big sheep. What good times they have playing together! What do you suppose the little Boy has in his left hand? Yes, you might call it a stick, but the real word for it is "crook." You can say "crook," can't you?

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

Artist, Murillo

DIVINE SHEPHERD

The father has some sheep and uses the crook when he takes them to the big pasture. If a little lamb stumbles or falls, he reaches out his crook and gently puts it around the body of the lamb and helps it to get up again. So Little Boy too wants a crook.

Prayer: Dear God, our loving Father, we thank you for the boy Jesus.

Artist, Hofmann

THE CHILDHOOD OF CHRIST

LESSON *Two: Helping Father*

Group period:

Offering
Rhythms or action songs
Story:[1]

Little Boy Jesus is now big enough to help Father Joseph. Jesus likes to help. Father Joseph is a carpenter. Do you know what a carpenter is? He is a man who builds our houses. He has a saw and a hammer and nails. Some day we will go and see where a carpenter is building a house.

Little Boy Jesus has watched Father Joseph at his work ever since he was a baby. Mother likes to be where father is, so she brings Little Boy out where he can play and have a good time. Mother sits on the steps with her work.

One day Father Joseph needs some tools for his work. Little Boy Jesus runs and gets them. Father Joseph says to mother, "See how Little Boy Jesus can help." And Little Boy Jesus is very happy to think he can help Father Joseph.

Conversation: "What can you do to help father?" "What can you do to help mother?" Through encouragement the little child may be taught many little acts of kindness and courtesy.

Prayer: Dear God, I thank you for father and mother. Help me always to be smiling and helpful. Amen.

Song: "The Child Jesus"

Pasting the picture

Special emphasis could be placed on this story, in being sent home with the picture and song, suggesting the thought of helpfulness and that the following Sunday we would talk about the ways in which we had been helpful to mother and father.

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

13. Theme: Jesus' Love of Little Children

Lesson *One: A Talk*

Group period:

Rhythms
Offering
A Talk About Jesus:

It may be somewhat difficult for the child to understand about Jesus being a baby, then a child, and finally a grown man. However, if in telling the stories there has been given the thought of his growing older, the child may understand something about it. Possibly a talk like the following may help:

You see, babies grow up to be boys and girls. You were once a little baby. Now you are so big you can run and play and jump and do all sorts of things. Your daddy was once a little boy like you. He liked to run and play just as you do. Jesus was once a little baby; every day he grew bigger and bigger; he learned to walk—step, step, step—until he could run around and play just as you can. He loved to play in the carpenter shop with Father Joseph. He liked to see the pretty curls of yellow shavings. He liked to build houses with the blocks. He liked to play with his brothers. He helped his mother. He grew bigger and bigger every day, until he became a man as big as your daddy.

Stories of Jesus as a man:

1. "Christ Blessing Little Children," from picture by Plockhorst.

2. "Jesus and the Child," from picture by Balheim.

3. "Jesus as the Good Shepherd," from picture by Plockhorst.

The first of these stories may be used as the Lesson Story for Easter morning. The pictures mentioned in the second

Artist, Plockhorst

CHRIST BLESSING LITTLE CHILDREN

and third are suitable to accompany the talk of the present lesson. Stories to go with the pictures will be found in *The Mother-Teacher of Religion*, pages 206, 210, 212.

Song: "Jesus Loves Me"

Prayer: Dear God, our loving Father, we thank you that Jesus loves us. Amen.

LESSON *Two: Jesus Blessing Little Children*

Group period:

Rhythms
Offering
Story:[1]

It was a lovely day in the spring. The children were out picking flowers. Soon they saw Jesus, the man with the kind and beautiful face. Jesus saw the children and he said, "Let the children come to me, for I love them very dearly." So the children gathered around him. Do you see the little boy, John, sitting on his lap? See how he is looking up into the face of Jesus. Jesus has put his hand on the head of one little girl. I see a little boy reaching up his hand as if he would say, "Dear Jesus, put your hand on my head too." There is another little boy with his mother. He has some flowers. I think he wants to give them to Jesus. The little children are happy to be with Jesus because they know he loves them.

14. Theme: Easter and the Coming of Spring

LESSON *One: The Meaning of Easter to the Little Child*

If several weeks before Easter the class and the teacher have planted some seeds and bulbs which have been tended so that they are growing by Easter morning, the lesson will be all the more effective.

[1] Adapted from *The Mother-Teacher of Religion.* The Abingdon Press.

Easter means resurrection, but it is only when the child is old enough to understand about the adult life, and death, that the resurrection of Jesus can be understood in its real significance.

It is unwise to try to teach the thought of Easter as related to death and resurrection to a group of little children. While there may be those who have known sorrow in the home and are somewhat prepared to talk about the "heavenly home," the majority are wholly unfamiliar with the idea. It would be too much of a shock to tell them about Jesus' death and resurrection. Another reason for the omission is that there is usually one child at least in the group who has heard something about the death of Jesus. At the most inopportune time he is likely to make a remark which is most disturbing in its effects on the talk or story of the day. Recently a group of small children was being shown pictures of the life of Jesus, beginning with the nativity. Nothing was said about the resurrection. The teacher threw onto the screen a picture of Easter morn, showing the angels flying through the air. In passing she remarked, "Before Jesus went to his heavenly home," etc. One little child blurted out, "They killed him." The teacher passed on to the next picture.

However, since Easter comes at the time of the resurrection of dormant life, the coming of spring, there is much in nature that will be of help to us as we try to bring Easter within the terms of the child's understanding and lay the foundation for later teaching.

The teacher may talk to the children about the meaning of spring: All winter long the little seeds and roots of plants have been tucked away by Mother Earth; they have been sleeping in their warm earthy beds all winter. Now spring has come. Spring with the sunshine and warm rain calls the little seeds and roots to leave their brown earthy beds

where they have been sleeping all winter. Spring calls them to come out into the sunshine. The little seeds and roots hear the call of spring. They send their roots down into the ground and their stems up through the ground into the light in the form of little plants; soon flowers and blossoms will grow.

We love to get out-of-doors in the springtime and hunt for the early flowers. In the spring the grass begins to turn green, the birds are twittering and flying about; they are building their nests, getting ready for the eggs of the mother birds.

Through the use of pictures, stories, and songs the children may learn how God has taken care of the birds, the seeds and roots of plants all winter long. The children learn that God has given us the sunshine, the flowers, the trees, birds—all the beautiful things in nature and the world around us.

On this Easter morning there will be the emphasis on Jesus, his love for little children and their love for him. If the climate and season make it possible, the room should have a profusion of flowers brought by the children themselves. The flowers may supply part of the topic for conversation and later be taken to children who may be ill or who are in the children's ward in the hospital. This feature of bringing flowers should have been planned and talked about the previous Sunday, so the children and parents will be prepared to bring them.

On the walls, at the level of the children's eyes, have been placed pictures of Jesus which are expressive of his relationship to children. Such pictures as "Christ Blessing Little Children," by Plockhorst; "Jesus and the Child," by Balheim; "Jesus as the Good Shepherd," by Plockhorst, are appropriate for this purpose.

On this Easter morning the rhythms may have the usual

part in the exercises as the children sit in the low chairs. There may be too a flower processional, the children marching around the room with flowers in their hands or looking upon them as they stand in the bowls. Besides these exercises the children may play they are "flying birds," or "little flowers" coming up out of the ground.

The story, "Christ Blessing Little Children," and the song, "Jesus Loves Me," are very appropriate.

The prayer may be: "Dear God, we thank you for the glad Easter time, for the birds and the flowers and everything that makes us happy. Amen."

Every little child loves flowers. If from the many brought on Easter morning he may choose one flower to take home to mother and father, the child's Easter morning will be very happy as well as lasting in its impression.

At this season of the year the planting of seeds and bulbs gives a real opportunity for the children to watch the plants grow.

NOTE.—Some teachers may prefer to build their own Easter lesson from the point of view and suggestions given in the foregoing. For those who wish to follow an outline, the following program is offered:

Group period:

Offering
Rhythms: Flying like birds; a Flower Processional (marching, carrying a flower in the hand).
Group Conversation, about the flowers, their colors and names.
Story: "Jesus Blessing Little Children"
Song: "Jesus Loves Me"
Pasting of pictures
Prayer
Flowers to be taken home or sent to children who are ill.

Artist, King

ROBIN REDBREAST

LESSON *Two: Robin Redbreast Building the Nest*

Group period:

Offering

Songs: "All for Baby," "Song of the Children's Food"

Story:

One day Priscilla was sitting in the old swinging seat out in the garden. Pretty soon Robin Red-breast came flying and sat on a limb of a tree near by. He sang a lovely song, and this is what I think he told her:

Our nest is high in the old apple tree, so that Tabby, the old gray cat, cannot get it. We gathered some sticks and straws from the barn yard. We went to the chicken yard for feathers. "May we have some feathers?" we asked Mrs. Specklety Hen. "Oh, yes," she said, "you may have some feathers. I do not use feathers for my nest. I make my nest of hay." And the pigeons said, "Coo, coo! we should like to give you some feathers too." Everybody wanted to help.

Every day Mother Robin would place an egg in the cozy little nest. And now there are four blue eggs in the cozy little nest. Mother Robin will sit on the eggs to keep them warm. I am Father Robin. I will sit on them when she is off for food. Soon there will be four little baby birds for us to feed. It will keep us busy, feeding so many birds, won't it? Well, I must fly back to the nest.

Song: "Robin Red-breast"

It is very possible to find a last year's bird's nest. (Explain how the birds very seldom come back to a left-over nest.) The children will enjoy singing the song, taking turns holding the nest. With plasticene four eggs might be made for the nest. *Rhythms:* Flying like birds.

Pictures: "Robin Red Breast. Brown, No. 16, or "Spring Song," Campbell Prints, New York City.

Picture for pasting in book cover: Spring Song or Robin Red-breast (life size in color).

Other appropriate stories: "The Wee Nest" and "The Brown Birds," from *A Story Garden for Little Children*, by Maud Lindsay. Published by Lothrop, Lee and Shepard Company, Boston, Massachusetts.

© 1930, The Abingdon Press THE PET BUNNY Artist, Vera Stone Norman

15. Theme: Ownership and Care of Pets

LESSON *One: The Pet Bunny*

Group period:

Offering

Story:

Uncle Dan had given Thomas and Marjorie the dearest

little white bunny you ever saw. Its fur was soft and white and it had little pointed ears lined with pink.

Thomas and Marjorie took turns holding it and patting it. But daddy said it was better for Bunny to have a little house to live in with leaves for a bed.

The children like to watch little Bunny eat. What do you think the bunny likes to eat? I think Thomas is giving Bunny some cabbage and I see some bread. What else do you see?

Conversation about the pets the children have.

Prayer: Dear God, our loving Father, we thank you for our pets. Help us always to be kind to them. Amen.

Song: "Hop, Little Bunny."

Rhythms: Hopping like a bunny

Pasting of picture

LESSON *Two: Raymond and His Dog*

Group period:

Offering

Rhythms

Story:

Once upon a time there was a little boy who hadn't any puppy dog, and he wanted a puppy dog more'n anything in this world. Every man, every woman, and every little child whom he saw he asked, "Do you know where I can get a puppy dog?" But every one always said, "No."

One morning when he got up bright and early he heard a tiny voice outside his door say:

"Bow-wow, wow-wow-wow," which seemed to say, "Let me in, let me in right now."

He opened the door, and there was the cutest little puppy dog you ever saw. He was all yellow colored, with big long ears, tiny short tail, and fur as soft as silk. It was just the kind of a puppy Raymond wanted.

"Oh, little puppy dog," he said, "if you stay here and make your home with me, I will promise never, never to pull your tail nor your silky long hair, nor your pretty big ears. I'll make you a tiny box to sleep in where you will always be nice and warm. I'll give you a saucer of milk every morning and a bone and some bread at noon."

RAYMOND AND HIS DOG

"Bow-wow, wow-wow-wow," said the little puppy dog. This meant: "I am the happiest little puppy dog you ever saw. I have found such a nice home and such a good little boy to live with. He will always be kind to me."

"Bow-wow, wow-wow-wow. Bow-wow, wow-wow-wow." Do you think Charles too would like to have a puppy dog?

Song: "Love," second verse

Prayer, thanking God for our pets

WIDE AWAKE (Adam)

LESSON *Three: The Three Kittens*

For the summer few new stories are given, the thought being that the teacher will wish to review a number with which the children are already familiar.

Group period:

Rhythms
Offering
Story:[1]

Once upon a time there were three little kittens. Their names were Muffet, Fluffy, and Whitefoot. They lived in a basket under the porch. Their mother's name was Tabby Gray. One day Mother Tabby Gray said, "If you will be good children, I will bring you home something good for

[1] From *The Mother-Teacher of Religion.* The Abingdon Press.

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Artist, Pauline Batchelder Adams

ROGER'S VISIT TO GRANDFATHER'S FARM

dinner," and off she ran to the barn. For a while the three little kittens were very quiet. Then Muffet said, "I hear mother coming," and she sat up as straight as straight could be. Fluffy said, "I see a fly, to catch it I will try." But just then Mother Tabby Gray came home, and soon they were having a good time eating their dinner.

Song: "My Kitty"

Conversation about our pets.

Prayer, thanking God for our pets; help us always to be kind to them.

Game: "The Lost Kitten"

Teacher or assistant, the mother cat; a child, a lost kitten. (Child hiding.)

Mother cat: "Dear me, I am afraid little kitten Muffet is lost. Fluffy and Whitefoot, won't you go and see if you can find Muffet?"

Two kittens (children) go to find little lost kitten.

Mother cat: "I think if Muffet would cry "Mew, mew," we would know where to find her (or him).

The little lost kitten is found; they return to group. Children take turns in the game.

16. Theme: The Friendly World

LESSON *One: Roger's Visit to Grandfather's Farm*

Group period:

Offering

Story:

One day in the spring Roger and his mother and his father went out into the country to visit grandfather and grandmother. They drove in their car. There were many things to see on the way. He saw some cows in a pasture eating the nice green grass; and once they saw some white woolly sheep. They too were eating the nice green grass.

It was almost dark when they reached grandfather's house. so Roger went to bed soon after supper. He didn't see the cows, nor the pigs, nor the chickens that night. But next morning Roger was up early. He put on his new overall suit that daddy brought home from the city for him. He went out to the barn to watch grandfather milk the cows. Old Tabby Cat and her kittens were waiting for fresh milk for breakfast. Roger laughed as he watched the little pigs tumble over each other; they were squealing for their breakfast. Tabby Gray and the kittens too were waiting for their breakfast. And now Roger is giving the chickens their breakfast. He is having lots of fun on grandfather's farm.

Conversation about a visit to the country by the children —what they saw, etc.

Song: "Little Chickens."

The children enjoy playing with the downy chickens procurable at the five-and-ten-cent stores. These may be used in dramatizing the song—a child being the mother hen, spreading out her wings (arms), and the downy chickens "under mother's wings they creep." After several Sundays each child may be given a downy chicken to take home.

Lesson *Two: Playing on the Beach*

Group period:

Offering

Rhythms

Songs: "Jesus Loves Me," "Robin Redbreast," "Love"

Story:

Jimmie and Jane, Sammy and Sue are playing on the beach. I think they are having lots of fun. "Jimmie, may I play with your boat?" asks Jane. "Yes, you may

Ray, Evanston, Ill.

PLAYING ON THE BEACH

play with my boat, Jane. I am playing with my pail and shovel. I am going to carry a big, big pail of sand, and make a big, big hill over there." Sue has a little pail, but I think Sammy will help her fill it.

What do you like to do when you play on the beach?

Song: "Sunshine on the Sand"

Prayer: Dear God, our loving Father, we thank you for the good times we have in the summer. Amen.

17. Theme: Good-by to the Nursery Class

LESSON *One: Promotion Day*

It is now to be supposed that the three-year-old child has reached another milestone and is ready to be promoted

into the Kindergarten Department. The children who have been admitted during the last part of the year, and who have not yet reached the age of four, will remain in the nursery class. Promotion Day is in the fall of the year usually, but in some cases there are exceptions made and the child is promoted when attaining the birthday of the four-year-old.

It means much to the children if a party can be arranged for those who are to be promoted, in order that they may become somewhat acquainted with the new teacher. If the party is held in the kindergarten room, the surroundings will be less strange on the first day of attendance.

To the little children who are to be promoted the following letter may be sent, giving information and plan of procedure to parents as well as bringing a bit of happiness to the little children on receiving the letter printed on the pictorial stationery for children:

DEAR GORDON:

Next Sunday is Promotion Day. "Promotion" is a pretty big word for you, I suppose. It means that now that you are four years old you are to leave the nursery-class room and be in the kindergarten room with Miss ..... as your teacher.

Tell mother this is the plan: You are to come to your room next Sunday morning as you usually do. Miss ..... will pin a pink flower on your blouse. We will play for a little while. Miss ..... will come into our room and we will sing some of our songs for her. Then she will take you into the kindergarten room where you are to come every Sunday.

Lovingly your friend,

....

For the children who are not to be promoted another color of flower is pinned onto blouse or dress. This is a mark to distinguish between classes, and everybody is wearing a flower.

The certificates of promotion (order from church supply house) have been filled out properly and given to the children before going home.

Group period:

Offering
Rhythms
Songs

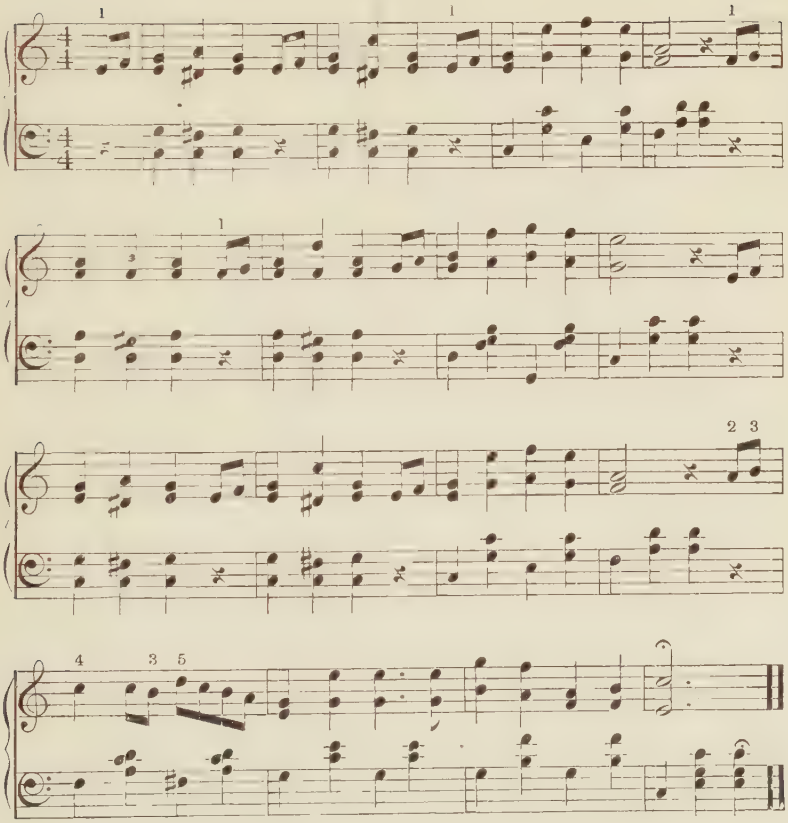
Presentation of children to be promoted to the teacher of the kindergarten, who will talk a few minutes to the children, welcoming them to her class.

Processional to the Kindergarten Department.

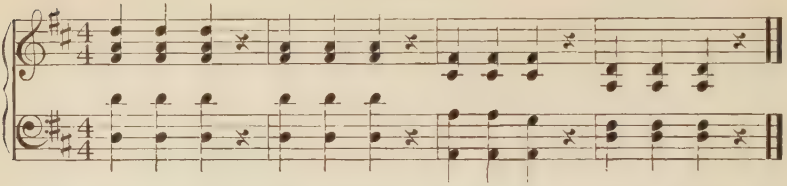
Familiar story to the children remaining.

PART IV
MUSIC: RHYTHMS AND SONGS

NO. 1 MARCH IN C

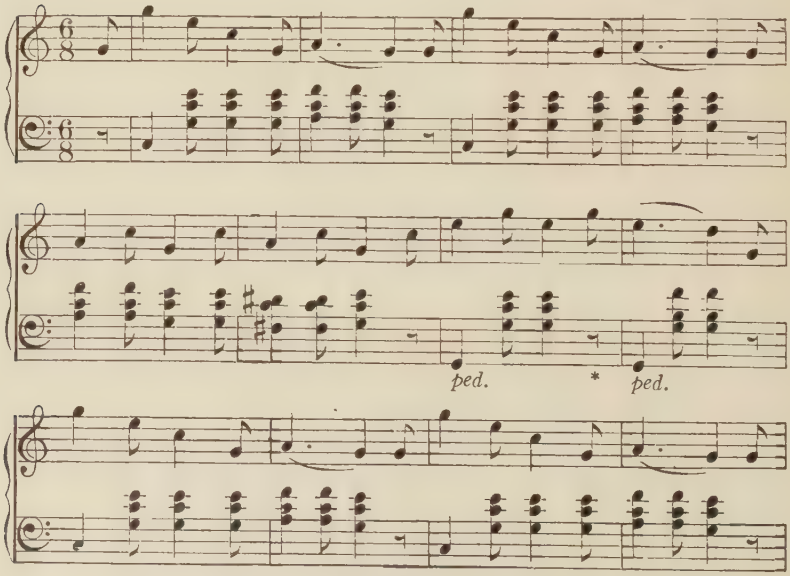
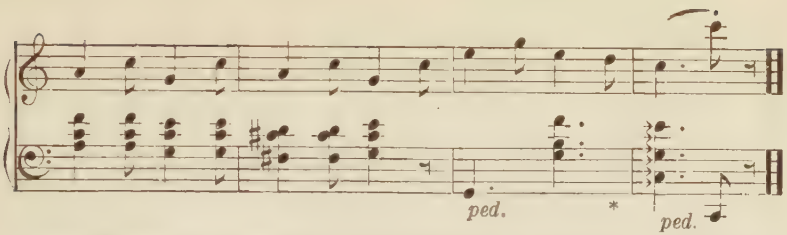


From *Rhythmic Play*, by Francis M. Arnold. The Willis Music Co., Cincinnati, Ohio. Used by permission.

CHORDS

In this exercise the children begin by placing hands on the heads, pat three times, lower hands to shoulders, pat three times, lower hands to knees, pat three times, lower hands to toes, pat three times. Many children will enjoy counting as they pat. The exercise may be done several times and rather slowly at first.

A SKIP

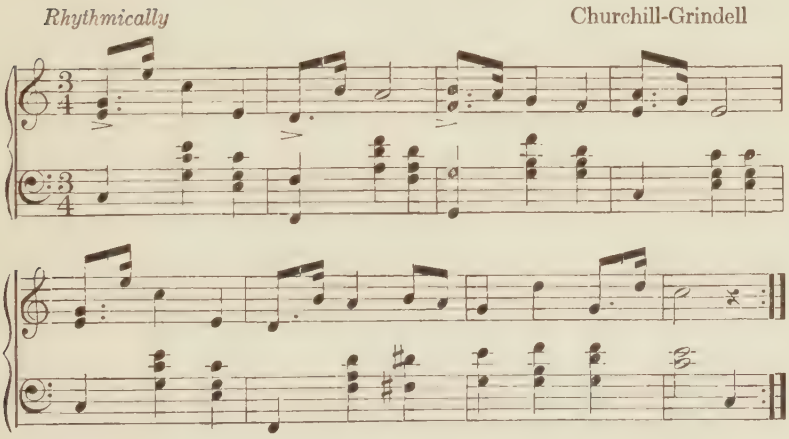
E. S. B.



Other Skips.—"The Campbells Are Coming." "Captain Jinks of the Horse Marines." "Happiest Skip," from *Rhythms of Childhood*, Crawford and Fogg. Skip No. 3, from *Rhythmic Play*, Francis M. Arnold.

LADY SPRING

(Flying Like Birds)

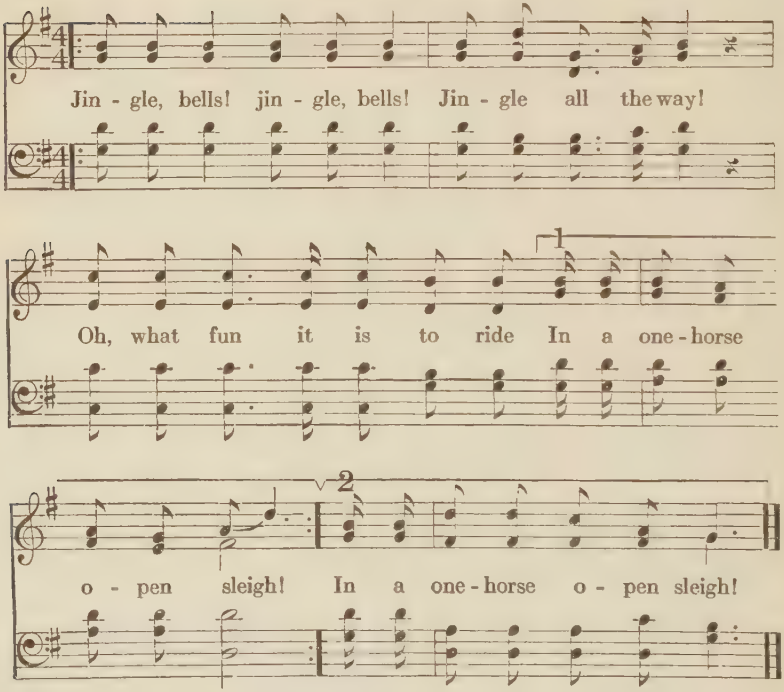


Music used by special permission of the authors, Churchill-Grindell.

Another appropriate rhythm for flying like birds is "Birds Frolic," from *Rhythmic Play*, by Francis M. Arnold.

JINGLE BELLS

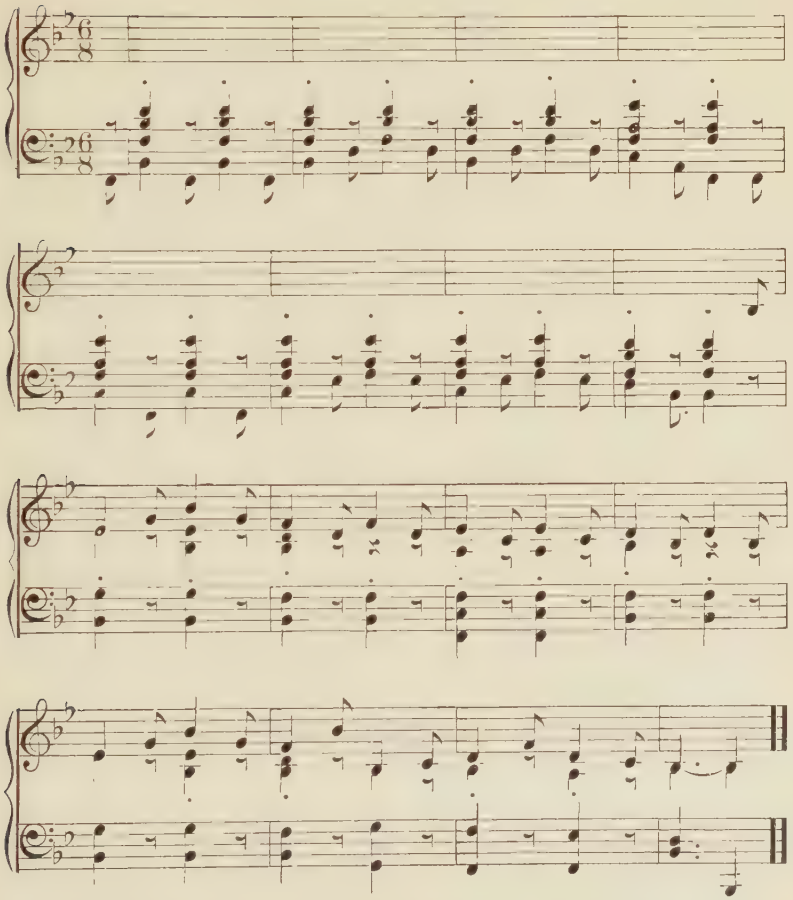
(Running on tip-toes)


Jin - gle, bells! jin - gle, bells! Jin - gle all the way!
1
Oh, what fun it is to ride In a one - horse
2
o - pen sleigh! In a one - horse o - pen sleigh!

From the *Golden Book of Favorite Songs*. Published by Hall & McCreary Company, Chicago. Used by permission.

Other appropriate music for running on tip-toe are "Album Leaf" by Grieg and "Gypsy Rondo," first part, by Haydn.

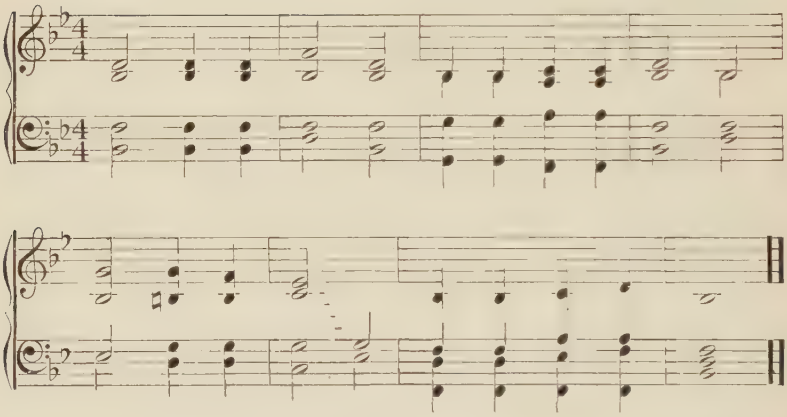
A GALLOP

E. S. B.

Other Gallops.—"The Wild Horseman," Schumann. "The Jolly Huntsman," Merkel. "Galloping Horses," Hyde. "A-riding We Will Go," Arnold.

A PRAYER

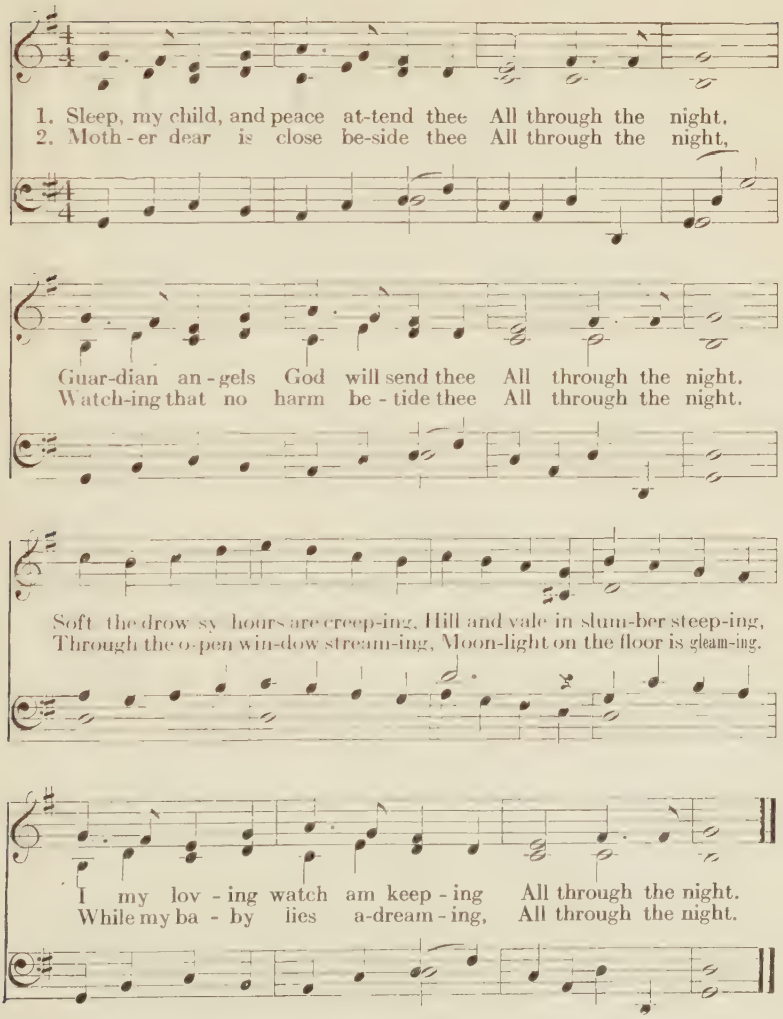
(Quiet Music)

E. S. B.

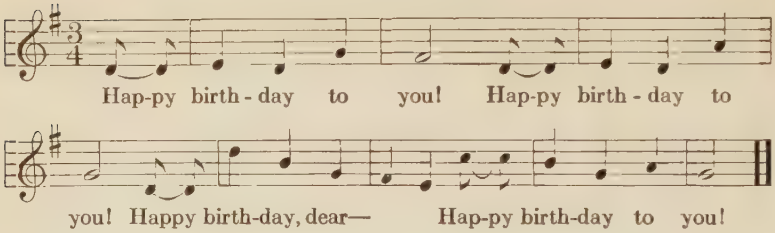


Other Examples. "All Through the Night." Air from "Berceuse" from Jocelyn. Cradle Song, Brahms. Consolation, Mendelssohn. "Flow Gently, Sweet Afton," Jas. E. Spilman. Humoresque, D'vorak. Morning Voices, Grieg. Cradle Song, Kreisler.

ALL THROUGH THE NIGHT

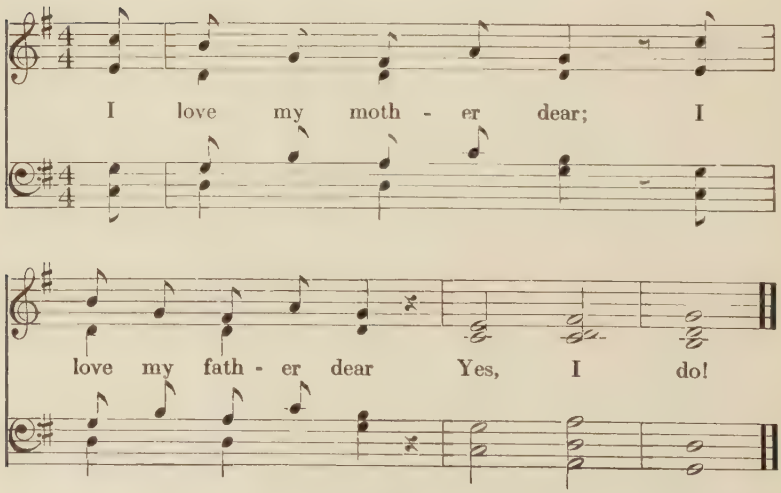
(Quiet Music)

1. Sleep, my child, and peace at-tend thee All through the night.
2. Moth-er dear is close be-side thee All through the night.
Guar-dian an-gels God will send thee All through the night.
Watch-ing that no harm be-tide thee All through the night.
Soft the drow-sy hours are creep-ing, Hill and vale in slum-ber steep-ing,
Through the o-pen win-dow stream-ing, Moon-light on the floor is gleam-ing.
I my lov-ing watch am keep-ing All through the night.
While my ba-by lies a-dream-ing, All through the night.

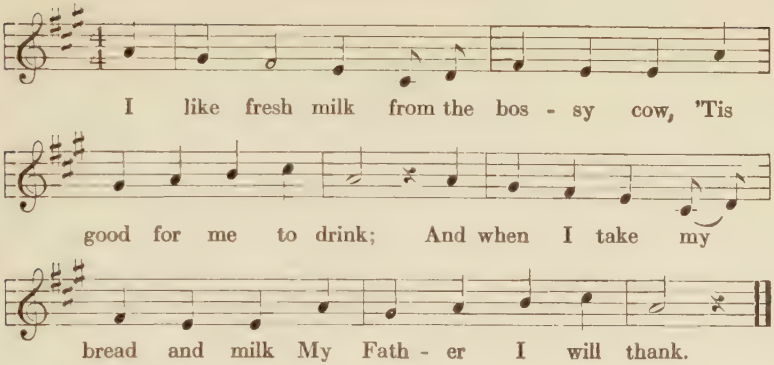
HAPPY BIRTHDAY



This tune may be used for a Good Morning song, if so desired. The words would be:

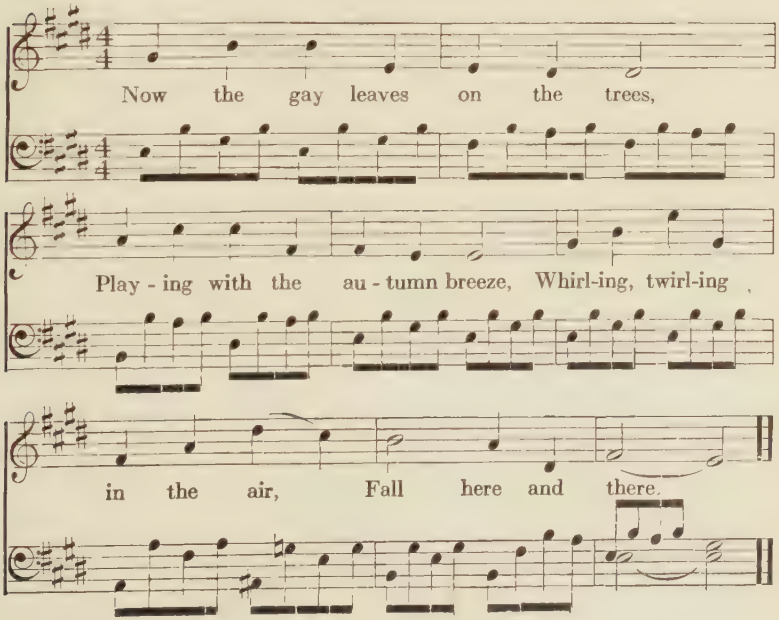
Good Morning to you,
Good Morning to you,
Good Morning, dear Children,
We're glad to see you.

I LOVE

FRESH MILK



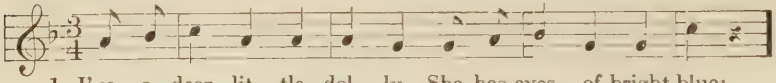
Clara Belle Baker

GAY LEAVES



THE DOLLY

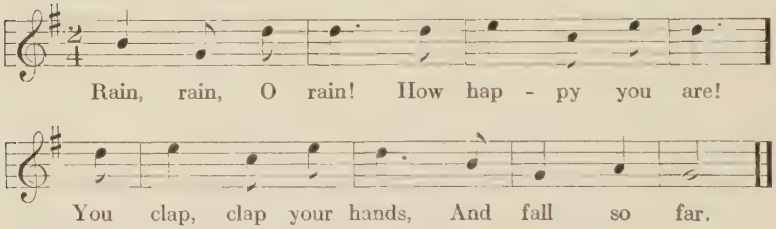
Clara Belle Baker


1. I've a dear lit - tle dol - ly, She has eyes of bright blue;
2. In the morn-ing I dress her, And we go out to play;
She can o - pen and shut them, and she smiles at me too
But I like best to rock her At the close of the day.

From *Songs for the Little Child.* The Abingdon Press.

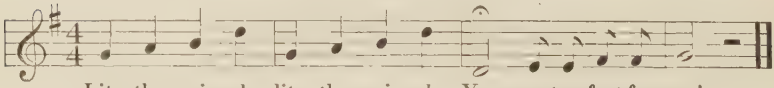
RAIN SONG

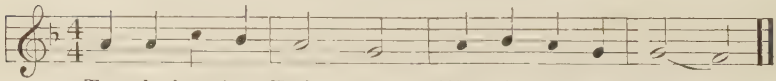
Margery M. Erlandson.

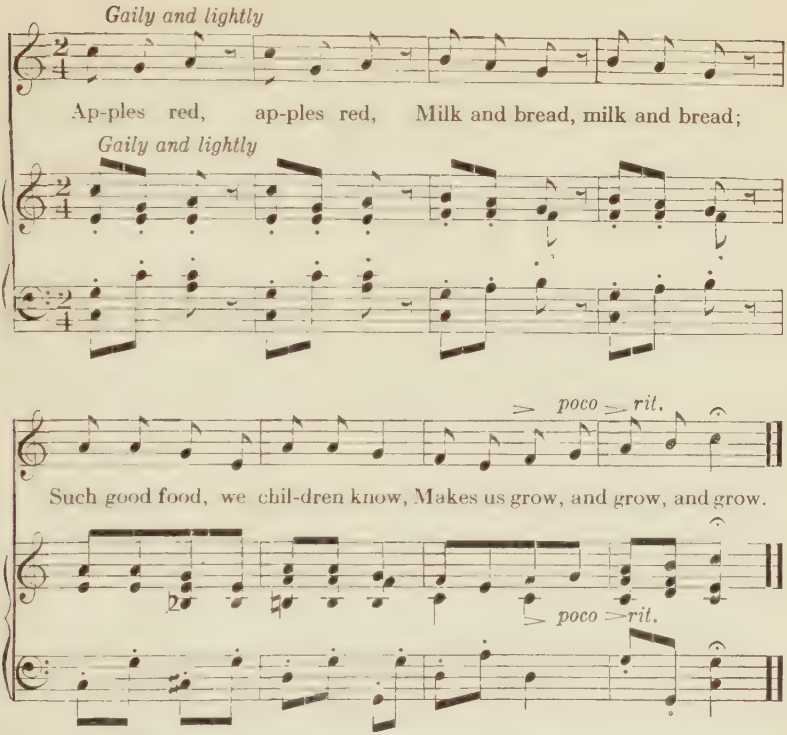


Using a bit of imagination, the children may imitate thunder by clapping of hands.

LITTLE SQUIRREL



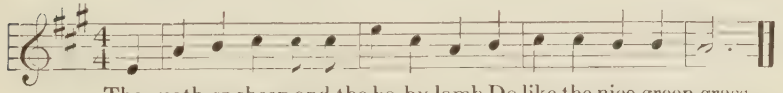
GIVING THANKS

SONG OF THE CHILDREN'S FOOD


Gaily and lightly
Ap-ples red, ap-ples red, Milk and bread, milk and bread;
Gaily and lightly
poco rit.
Such good food, we chil-dren know, Makes us grow, and grow, and grow.
poco rit.

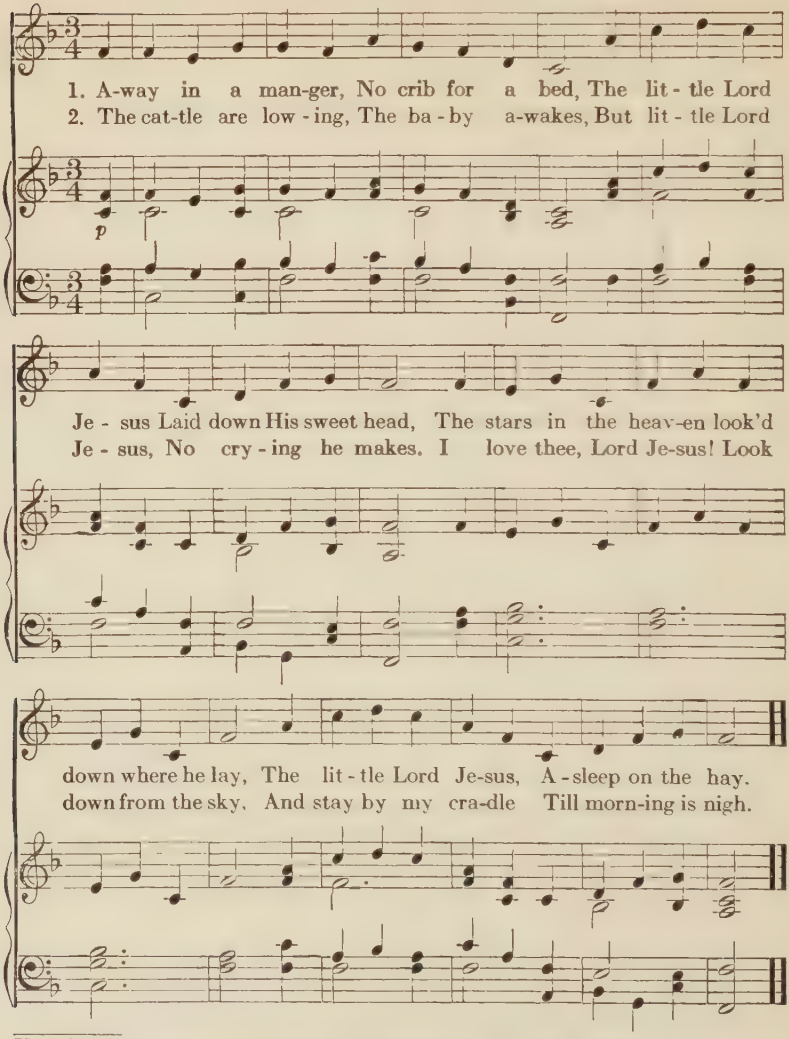
From *Object Lessons for the Cradle Roll.* Frances Weld Danielson. Pilgrim Press. Used by permission.

As the children sing the words "makes us grow," etc., they stretch arms above heads to show how much they can "grow."

MOTHER SHEEP AND BABY LAMB

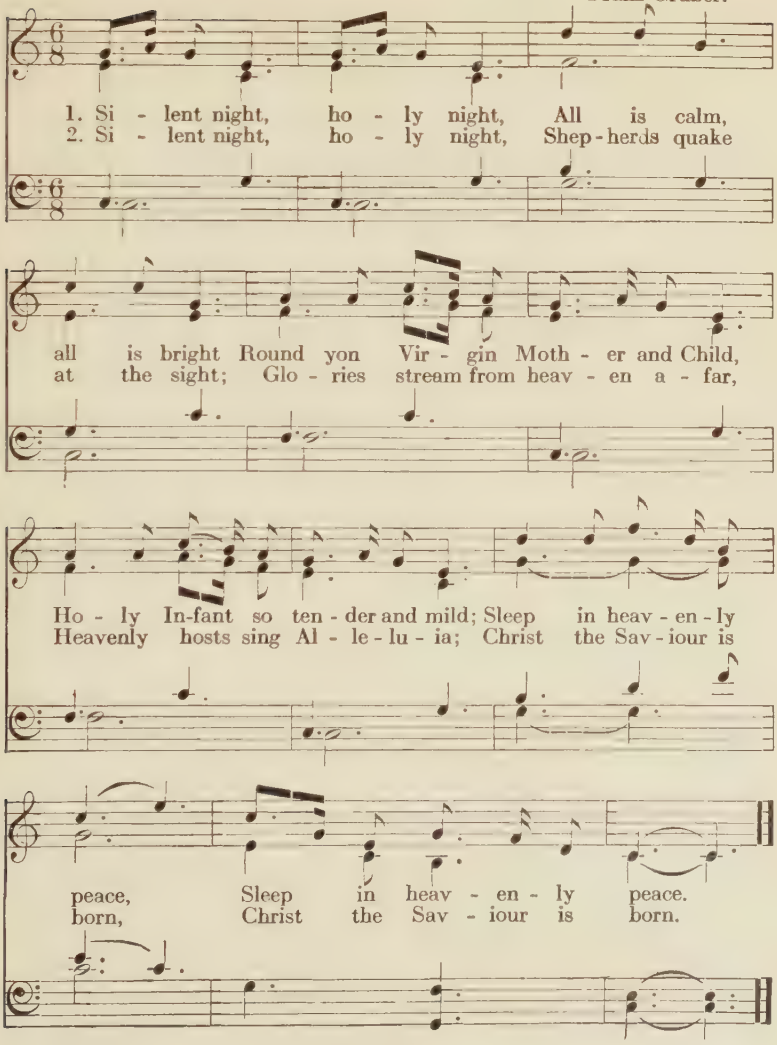


LUTHER'S CRADLE HYMN

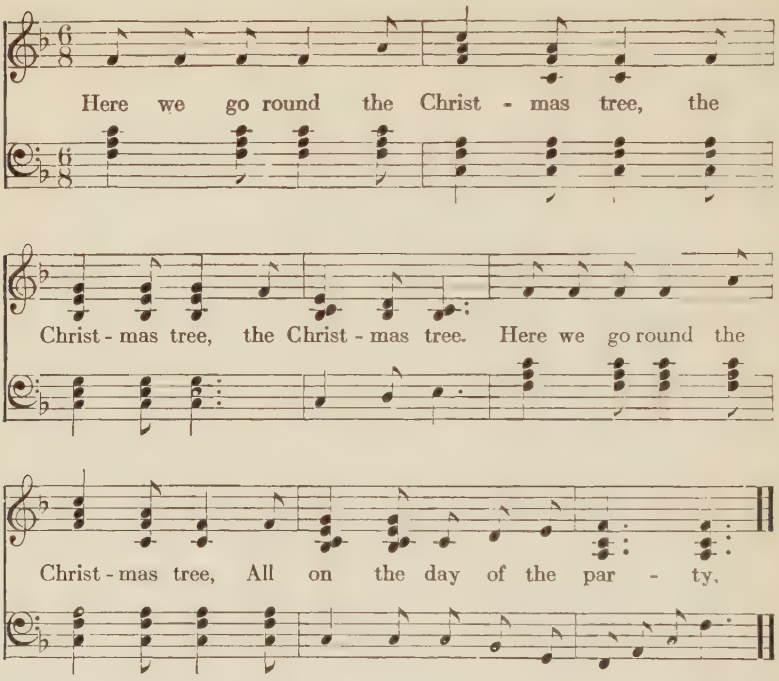
(Written by Martin Luther for his children.)

1. A-way in a man-ger, No crib for a bed, The lit - tle Lord
2. The cat-tle are low - ing, The ba - by a-wakes, But lit - tle Lord
p
Je - sus Laid down His sweet head, The stars in the heav-en look'd
Je - sus, No cry - ing he makes. I love thee, Lord Je-sus! Look
down where he lay, The lit - tle Lord Je-sus, A - sleep on the hay.
down from the sky, And stay by my cra-dle Till morn-ing is nigh.

Used by the courtesy of Clayton F. Summy Co., Chicago, owners of copyright.

SILENT NIGHT

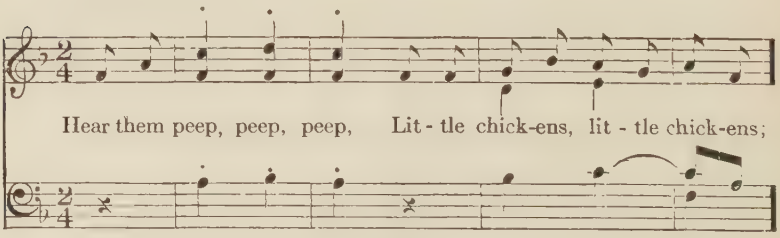
Franz Gruber.

1. Si - lent night, ho - ly night, All is calm,
2. Si - lent night, ho - ly night, Shep - herds quake
all is bright Round yon Vir - gin Moth - er and Child,
at the sight; Glo - ries stream from heav - en a - far,
Ho - ly In-fant so ten - der and mild; Sleep in heav - en - ly
Heavenly hosts sing Al - le - lu - ia; Christ the Sav - iour is
peace, Sleep in heav - en - ly peace.
born, Christ the Sav - iour is born.

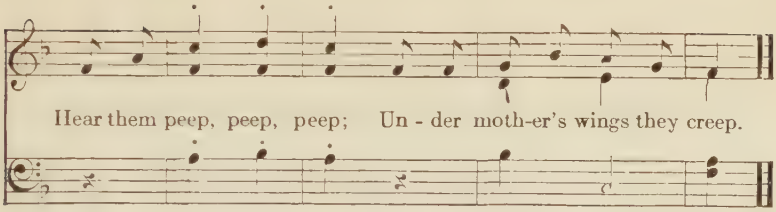
HERE WE GO ROUND THE CHRISTMAS TREE


Here we go round the Christ - mas tree, the
Christ - mas tree, the Christ - mas tree. Here we go round the
Christ - mas tree, All on the day of the par - ty.

LITTLE CHICKENS

Clara Belle Baker.



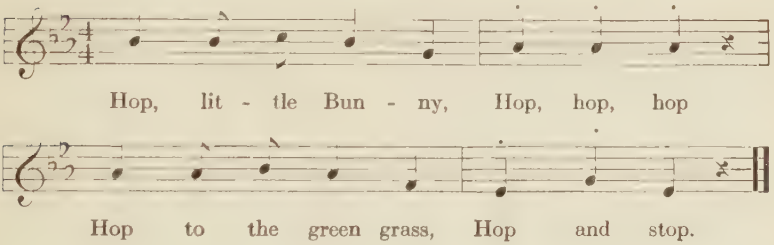


SNOW BIRDS

Hear them tweet, tweet, tweet,
Little snow birds, little snow birds;
Hear them tweet, tweet, tweet;
Let us throw them crumbs to eat.

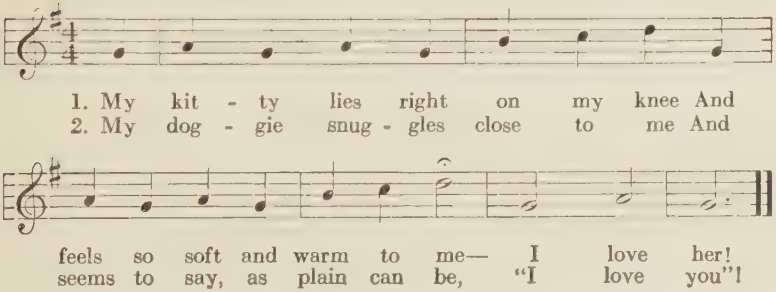
From *Songs for the Little Child.* The Abingdon Press.

THE BUNNY



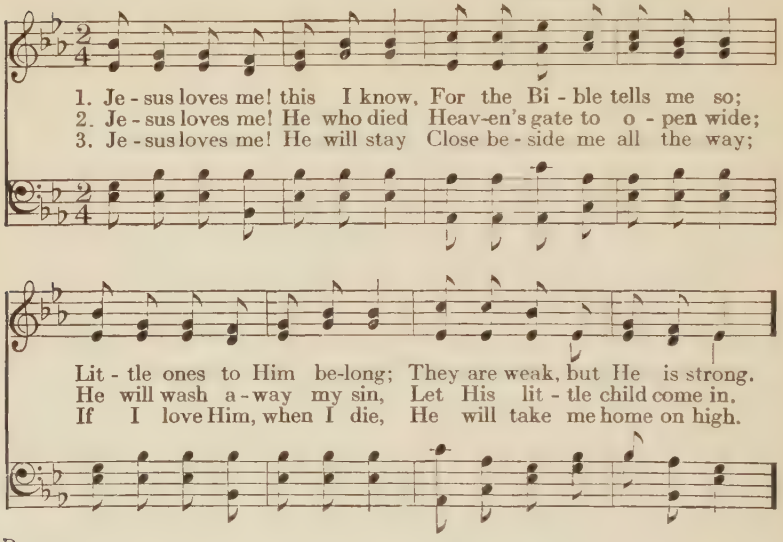
LOVE

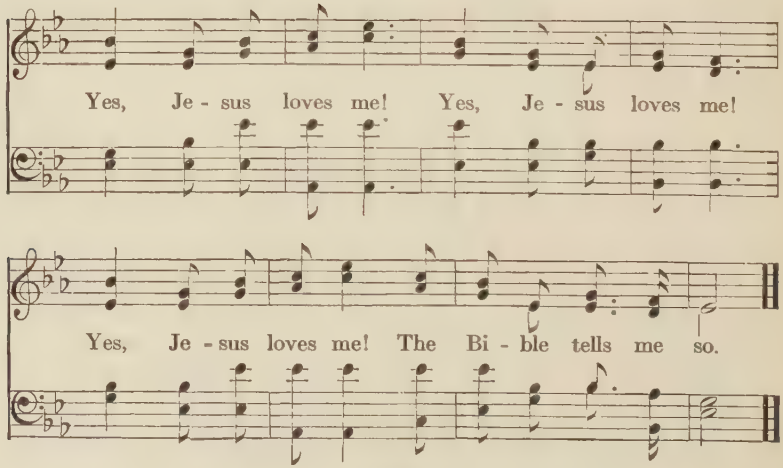
Margery M. Erlandson.

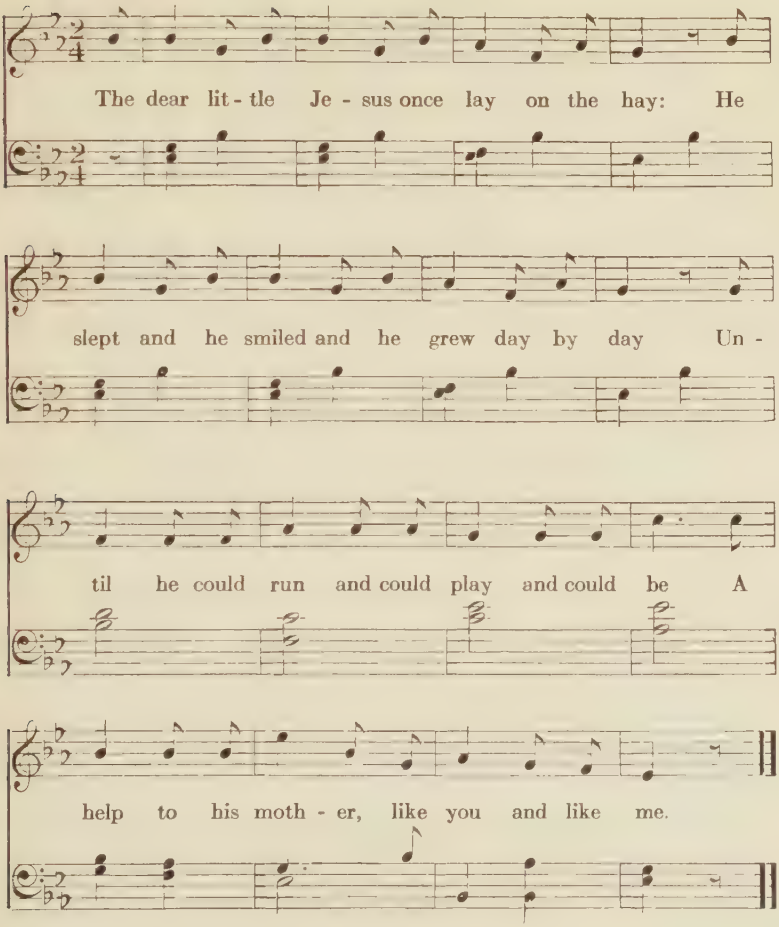

1. My kit - ty lies right on my knee And
2. My dog - gie snug - gles close to me And
feels so soft and warm to me— I love her!
seems to say, as plain can be, "I love you"!

JESUS LOVES ME

Anna B. Warner. William B. Bradbury.


1. Je - sus loves me! this I know, For the Bi - ble tells me so;
2. Je - sus loves me! He who died Heav-en's gate to o - pen wide;
3. Je - sus loves me! He will stay Close be - side me all the way;
Lit - tle ones to Him be-long; They are weak, but He is strong.
He will wash a - way my sin, Let His lit - tle child come in.
If I love Him, when I die, He will take me home on high.

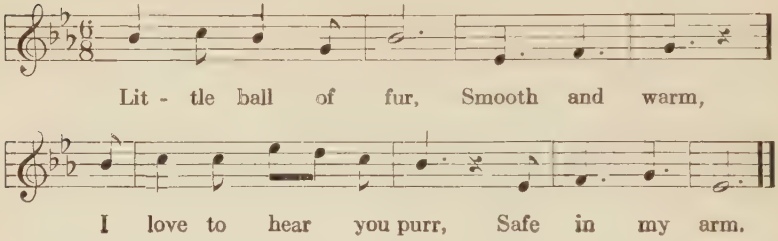
REFRAIN

THE CHILD JESUS

Edna Dean Baker.

The dear lit - tle Je - sus once lay on the hay: He
slept and he smiled and he grew day by day Un -
til he could run and could play and could be A
help to his moth - er, like you and like me.

This song to be used with story, "Helping Father."

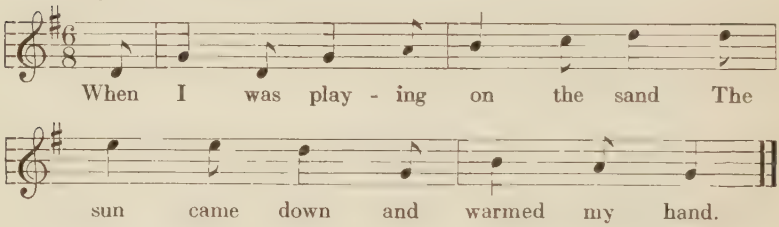
MY KITTY

Margery M. Erlandson.

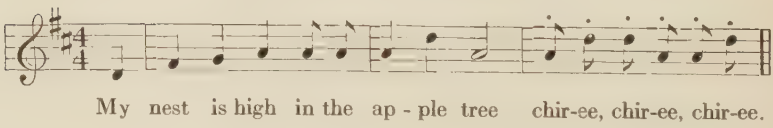


SUNSHINE ON THE SAND

Margery M. Erlandson.



ROBIN REDBREAST



LIST OF MATERIALS TO ACCOMPANY LESSONS

Gray mounting books No. 90 for songs sent home; price, 10 cents.

Bradley's bull's-eye papers for picture covers.

Colored paper for mounting pictures.

Drawing paper.

Crayolas.

Milton Bradley Company, Springfield, Massachusetts; Boston, Massachusetts; New York City, New York; Philadelphia, Pennsylvania; Atlanta, Georgia; San Francisco, California.

Pictures for Story-Telling

* Billy Learning to Walk, The Abingdon Press, New York City, New York.

* Daddy Is Coming Home, The Abingdon Press, New York City, New York.

* The Baby and His Bottle, The Abingdon Press, New York City, New York.

* A Familiar Friend, the Cow, The Abingdon Press, New York City, New York.

Pictures of the cow may be procured from the Holstein-Fresian Association of America, 230 East Ohio Street, Chicago, Illinois. The picture is on enamel paper stock, tin edges, suitable for the wall, 27 x 22, is priced at 25 cents. A set of smaller pictures, about 12 x 10, will be sent at a reasonable rate.

* Bringing Home the New-born Calf (The Baby Calf), The Abingdon Press, New York City, New York.

* Playing in the Leaves, The Abingdon Press, New York City, New York.

* The Rainy Day, The Abingdon Press, New York City, New York.
* The Gray Squirrel, The Abingdon Press, New York City, New York.
* The Thanksgiving Dinner, The Abingdon Press, New York City, New York.
* Jackie Goes to Grandfather's, The Abingdon Press, New York City, New York.
* Betty and Little Bo-Peep, The Abingdon Press, New York City, New York.
* Joseph and Mary on Their Way to Bethlehem, The Abingdon Press, New York City, New York.

"The Shepherd and His Sheep," by Mauve. Brown No. 1868; Perry No. 757.

* "Adoration of the Shepherds," by Murillo. Brown No. 1676. (The Shepherds' Visit to the Baby Jesus.)
* "Repose in Egypt," by Benz. (The Trip to the New Home.) Brown No. 1129.
* "Holy Family" (The New Home), by Ittenbach. Brown No. 1103.
* "Sistine Madonna," by Raphael, (Mother and Baby.) Brown No. 159; Perry No. 322.
* Paul and Beverly Feeding Birds in Wintertime, The Abingdon Press, New York City, New York.
* "The Divine Shepherd," by Murillo. (Jesus and the Lamb.) Brown No. 1105; Perry No. 683.
* "The Childhood of Christ," by Hofmann. (Helping Father.) Brown No. 813; Perry No. 797F.
* "Christ Blessing Little Children," by Plockhorst. Brown No. 199; Perry No. 807.
* "Robin Redbreast." Brown No. 16, The Abingdon Press, New York City, New York.
* The Pet Bunny, The Abingdon Press, New York City, New York.

* "Raymond and His Dog," The Abingdon Press, New York City, New York.

* Roger's Visit to Grandfather's Farm, The Abingdon Press, New York City, New York.

* "Wide Awake" (The Three Kittens), by Adam. Brown No. 1053.

* "Playing on the Beach," The Abingdon Press, New York City, New York.

Bringing Home the New-Born Calf, postcard, Art Institute, Chicago, Illinois.

"The First Step," by Millet. Brown No. 1877; Perry No. 525.

"Baby Stuart," by Van Dyck. Brown No. 1674; Perry No. 648.

"Gray Squirrel." Brown No. 91; Perry No. 91.

"The Apparition of the Angels to the Shepherds (The Angels and the Shepherds)," by Plockhorst. Brown No. 822; Wilde No. 14.

"A Contented Flock," by Bonheur. Perry No. 559.

"Brittany Sheep," by Bonheur. Brown No. 174; Perry No. 550.

"The Shepherd and His Sheep," by Mauve. Brown No. 1868; Perry No. 757.

"Holy Night," by Correggio. Brown No. 171; Perry No. 367.

* "Holy Night" (detail), by Correggio. (The Baby Jesus and His Mother.) Brown No. 1907.

"Madonna of the Chair," by Raphael. Brown No. 94; Perry No. 324.

"Madonna," by Bodenhausen. Brown No. 203; Perry No. 824.

"Spring Song" (Robin Redbreast and little girl). The Campbell Prints, 33 West Thirty-fourth Street, New York City, New York.

Additional Pictures

The additional pictures may be used in preference to or in connection with those already noted.

"Arrival of the Shepherds," by Leroile. Brown No. 390; Perry No. 620.

"Milking Time," by Dupre. Brown No. 1430; Perry No. 602.

"Can't You Talk?" by Holmes. Brown No. 110; Perry No. 1063.

"Family Cares," by Barnes. Perry No. 1061.

"Jesus and Child," by Balheim. Brown No. 1845.

"Jesus as the Good Shepherd," by Plockhorst. Brown No. 823; Perry No. 810.

"An Interesting Family" (Rabbits), by Carter. Brown No. 1928.

"Squirrels." Perry No. 1062B.

"Little Freehold," by Carter. Brown No. 1060.

"You're No Chicken," by Paton. Perry No. 6980.

"Sparrows," by Laux. Brown No. 1770.

Picture Companies:

The Brown Famous Pictures, Beverly, Massachusetts.

The Garden City Educational Co., Chicago, Illinois.

The Perry Pictures Co., Malden, Massachusetts.

W. A. Wilde Pictures Co., Boston, Massachusetts.

Set of animal pictures from Milton Bradley Company, Springfield, Massachusetts.

Living pupæ of North America, Ed. Wiedenhammer, 213 South Calhoun Street, Baltimore, Maryland.

The Cradle Roll Stand Up Illustrator, The Standard Publishing Company, Cincinnati, Ohio.

Note—The pictures for the lesson stories are included in the foregoing list. They are twenty-seven in number and accompany the book for the teacher's use; they are indicated by a *.

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Betts, Mrs. A. B466n
The nursery child in the

268.4327S
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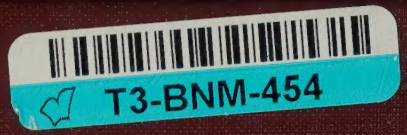
T3-BNM-454